THE

CHRISTIAN ADVOCATE.

JANUARY, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXIII.

3. The nature and acts of saving faith—receiving and resting on Christ alone for salvation—now call for your most serious and engaged attention. The essential nature, as well as one of the principal acts of saving faith, is very happily described by the phrase, *receiving him, as he is offered in the gospel.* By this, *faith* is discriminated from the other cardinal graces. In *hope*, we pleasingly anticipate the possession of a future good. In *love*, our affections delightfully fix and exercise themselves on an amiable object. But in neither of these do we *receive* an object, and appropriate it to ourselves. To do this, is exclusively the province and function of faith. Its object has already been described—*Christ in the gospel offer.* This object, when about to be received in an act of justifying and saving faith, is most distinctly perceived by the mind, aided, as it always then is, by the Spirit of all grace. The soul looks alternately at its unspeakable wants and necessities, and at the complete provision which is made for them all, in the infinite fulness of Christ. It is seen that there is not, and cannot be, a necessity or a demand, for the supply of which a provision, exactly suited to it, is not most wisely and amply made. The offer, too, is seen to be made freely; not only demanding no price or recommendation, but forbidding all attempts to bring any. —It is seen that the full salvation tendered, not only *may*, but *must* be accepted simply and purely as a *free gift.* The anxious soul, it may be, hesitates. Here is something perfectly new—of a kind like nothing else. The greatest of all possible blessings is presented to the most undeserving; requiring nothing in the recipient, but a sense of guilt, and hopeless inability to help or recommend himself, and a willingness to receive all that he needs from an Almighty, all-sufficient, Saviour. Wonder and admiration fill his soul. He asks, perhaps, have I indeed nothing to bring? A single glance at his state gives a decisive negative answer. He sees himself destitute of every thing but guilt, and misery, and want. Then, he thinks, this offer exactly suits my case. It requires nothing, it admits of nothing meritorious in me; and truly, I have nothing—nothing but demerit, and pollution, and desert of eternal death. "Oh blessed Saviour! can it be true that thou dost stand ready to impute to me thy righteousness; to account as mine, and to make over to me, all

the fulness of thy redeeming merit, gifts and graces, if I be but willing to receive them without money and without price! And am I not willing, yea, intensely desirous to receive them thus! Searcher of hearts, see if I deceive not myself—see all the powers of my soul bowing in humble and adoring thankfulness, to accept thy offer. I receive it, just as thou dost proffer it. I receive thee, O my gracious condescending Redeemer! in all thy precious offices, as my prophet, priest, and king. I receive thy atoning sacrifice as the full expiation of all my crimson and scarlet sins. I receive thy finished righteousness to be *upon* me, as my justifying righteousness, to satisfy all the demands of thy law, and to ensure me an acquittal as guiltless, before the bar of God. I receive it as my title to eternal life. I receive thy Spirit to lead me into all truth, and to sanctify me in all my powers. I receive thee as my holy, and rightful Sovereign, to give me thy laws as the rule of my duty in all things; to reign in my soul, to conquer its corruptions, and subdue it wholly to thyself; to protect me from all my spiritual enemies; to order my whole lot in life; to make thy grace sufficient for me at all times; to sustain me in the trying hour of death; to own me as thine in judgment, at the great day; and to make me a partaker, with all thy redeemed people, of the eternal and ineffable bliss of heaven. O astonishing, overwhelming grace! O condescension and love unutterable! that such blessings should be conferred on a wretched, polluted, hell-deserving worm of dust! But such, O God! is thy own plan of mercy; such thy way of getting glory to thyself; and to thee be all the glory and the praise, forever and forever, amen and amen." My dear youth, I could not feel contented to give you merely a dry and doctrinal description of those acts of saving faith, in which the believing sinner receives Christ his Saviour. I thought, too, that the subject would be best illustrated by a short description of the exercises themselves. Such exercises, or rather, such as my description does not reach, and indeed no language can adequately express, many a believer has known, on his first coming, in a saving manner, to Christ Jesus; and often afterward, in his spiritual intercourse with his Saviour. Yet you are to observe and carefully remember, that these high exercises, however desirable, are not essential to the actings of saving faith. They have, I doubt not, been but little known by some of the most sincere, deeply sanctified, and exemplary Christians. Religious sensibilities, of all kinds, depend, not a little, on constitutional make, habits of thought, and methods of education, as well as on the sovereign and special communications of divine grace—God adapts the dispensations of his Spirit, in a measure, to our natural temperament, and the allotments of his providence, awarded by himself, to each of his own people. What is essential to these actings of saving faith is, a complete rejection of all our own righteousnesses as filthy rags; an entire willingness to make the Saviour the all and all of our souls, in the matter of our salvation; a well-pleasedness—an unspeakable preference to be saved by the imputation of Christ's righteousness, rather than in any other way; and an actual, hearty, fiducial reliance on his finished work, as the entire ground of our acceptance with God—accompanied with strong desires for the sanctification of the soul, deliverance from all sin, and conformity of heart and life to the whole law of God.

In our Shorter Catechism there is scarcely a redundant word; and therefore it is reasonable to believe that its framers did not consider

the terms, *receiving* and *resting* on Christ, as entirely synonymous. They have, indeed, a closely related, yet a somewhat different meaning. Those who truly receive Christ Jesus, always, in some measure, rest upon him; yet resting upon him implies not only a *continuance* of the acts by which he is received, but a *firmness* and *stability* of faith, and a *perseverance* in its exercise, which is something additional to what takes place at first. "As ye have therefore received Christ Jesus the Lord," says the Apostle Paul, "so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." The excellent commentary of Scott on these words is as follows: "As they [the Colossians] had by faith received Christ Jesus to be their Saviour, according to the several offices which he sustained for the benefit of his church, let them continue in habitual dependance on him, and obedience to him; let them seek all their wisdom, strength, hope, holiness, and comfort from him, and aim in all things to serve and glorify him. Thus being rooted in him, as trees in a fruitful soil, and builded upon him as a house upon a firm foundation; and being established by living faith in him, according to the doctrine which they had been taught; they would abound more and more in faith, and proceed in their course with fervent thanksgiving to God for all his benefits."

When believers obtain their first release from the bondage of sin and fear, by those lively views and actings of faith which you have heard described, they are ready to think that their difficulties and conflicts are terminated forever—that their mountain now stands strong, and that they shall never be moved. Yet rarely indeed, if ever, are those high expectations realized. The vivid views of faith fade away. Darkness and doubt succeed; and perhaps the genuineness of all that has been experienced is questioned; till a fresh gracious visitation, a renewed lively exercise of faith, restores confidence, and hope, and peace. In such fluctuations of elevation and depression, too many real Christians pass a great part, and some perhaps, the whole of their lives. They live, as it has been well said, entirely on their frames and feelings. This ought not to be so. Such believers can hardly be said to *rest on Christ alone.* They rest, so far as they have rest, too much at least, on the present state of their own minds. It is equally, my dear youth, the duty and the privilege of a child of God, to aim at knowing that he is one—knowing it on good evidence, and such as cannot be easily taken from him, or be greatly obscured. This is to be done by searching the scriptures to ascertain the reality of his gracious state, and by much prayer for the illumination and guidance of the Spirit of grace and truth; and thus getting to see satisfactorily that he is really interested in the covenant of grace, and made one with Christ. Then, rest on him alone will take place. Frames and feelings may vary greatly, as they almost invariably do, but the soul that is thus brought to rest on the rock Christ Jesus, may see the waves and billows of distress or temptation breaking around him, and at times seeming to go over him, and yet, though perhaps somewhat shaken and partially alarmed, he will not be moved away from his steadfastness. His anchor is cast within the veil, and he will ride out every storm, without shipwreck, and with but little loss. But, my beloved youth, this happy state of Christian steadfastness—of a good hope through grace—of an abiding sense of the spirit of adoption—is not to be reached without much

inquiry, much self-examination, real industry in the divine life, true and frequent communion with God, a tender and conscientious Christian walk, and a diligent use of all the appointed means of grace. Need I ask, is not the attainment of such a state, worth all the pains that can be taken to secure it? Yes, unquestionably; and if it were made a distinct object of the Christian's aim, and the proper means to reach it were faithfully employed, it would be realized a thousand times, where it is now seen in a single instance.

The question is frequently asked —is assurance of the essence of faith? to which I must return a brief answer, before leaving this part of the subject.

The scriptures certainly make a clear distinction between a weak and a strong faith; and hence Pictêt has well remarked, that assurance is rather the perfection of faith than its essence. He asks, how does any one become assured of the forgiveness of his sins, or of his gracious state? It is, he answers, only by finding, on a careful examination, that he has a genuine justifying faith. Then, certainly, he remarks, the faith which existed before this examination took place, was a genuine faith, and yet not accompanied by assurance. The truth undoubtedly is, that there are many humble and diffident, but sincere believers, who seem never to have any thing that can be called the assurance of faith, or hope, and this simply and solely because they do not, or cannot, make a right estimate of their own mental acts or exercises. They have not a doubt of the all-sufficiency of Christ, not a doubt of the sincerity and freeness of his offers, and not a doubt that whosoever truly receives and rests on Christ, will assuredly be saved. All that they doubt is, whether they have, for themselves, truly received and rested upon him. They have done it in fact, and perhaps repeated it a thousand times; but they have doubts and fears in regard to this fact, from which they hardly ever get free. It is also unquestionably true, that many real Christians have seasons in which they have such clear views of the glorious plan of redemption, and such a freedom to trust themselves unreservedly into the hands of Christ, that while those seasons last, all their doubts and fears vanish—they can say, for the present, that "they know in whom they have believed, and are persuaded that he is able to keep that which they have committed to him." And yet, at other times, these very persons shall be almost ready to condemn themselves as entirely graceless. Nothing but those reflex acts heretofore described, and getting to understand and rely on the unchanging nature of the covenant of grace, can prove a remedy to these alternations of faith and unbelief, of hope and despondency. It must also be remarked, that those who have once, and perhaps long, possessed a good hope through grace, may lose it for a season, through remissness in duty, the prevalence of corruption, falling into some gross sin, the violence of Satanic injections, the occurrence of bodily melancholy, or the withholding of those divine communications which were once experienced—for some reason not perceptible at the time, if ever understood in the present life. Watchfulness, prayer, a sense of our dependance on God, and great care not to grieve the Holy Spirit, are the important duties taught and enforced, by the possibility of losing that blessed confidence toward God, which is indeed the light of life—a possession for which there can be no equivalent, no possible compensation.

4. I am to mention, and it must be very briefly, some of the consequences, fruits, or effects, of saving

faith. The first of these is—the destruction which faith effects of all self-righteousness, and the giving of the entire glory of our salvation to the rich and free grace of God. There is scarcely a point which the great apostle of the gentiles labours more, or on which he dwells more at large, than that our salvation is all of grace through faith; that all ground of boasting, and all works, and all personal righteousness of every kind, are excluded utterly in the work of justification, which he attributes solely to the grace of faith. The conclusion which he draws from his long argument on this subject, in his epistle to the Romans, and on which he afterwards dilates most impressively, is in these words [Rom. v. 1.]: "*Therefore*, being justified by faith, we have peace with God through our Lord Jesus Christ." Now, as faith itself is a work—a mental exercise in the mind of the believer—it may be, and has been objected, that here is *a work* which is concerned in our justification. Concerned we admit that it is; but only *instrumentally*, we affirm; and that it will be absolutely impossible to reconcile the apostle with himself, if we allow to faith itself, even the smallest degree of meritorious desert in the matter of justification. I have elsewhere had occasion to remark, that faith in its best acts is, like every other grace, imperfect; and therefore that the very act of faith by which a believer is justified, needs pardon for its imperfection, instead of being entitled to a reward for its exercise. The simple truth is, that by an act of faith, which, although imperfect, finds acceptance through the merits of that Saviour to whom it looks, he is received or appropriated as a free and glorious gift of God's transcendant grace; every duty, as well as every sin, is renounced as having any claim to the honour of deserving this mighty boon; the crown is placed solely on the Saviour's head, and the believing sinner lies at his feet, to be sprinkled from all uncleanness by his atoning blood, to be clothed with the spotless robe of his righteousness, to be sanctified by his Holy Spirit, and thus, through his unmingled and superabounding grace, to be made meet for the inheritance of the saints in light.

2. It will ever be found, as one of the precious fruits or effects of a true justifying faith, that it both comforts and invigorates the believing soul. That complete renunciation of all self-righteousness which has just been stated, and which is taught in all that you have heard on this subject, never leaves the believer in an abject and forlorn situation. The renunciation which he makes is never constrained, or mingled with reluctance. It is made most willingly, and from a full perception and deep conviction, that it is demanded by reason and equity, as well as by the divine requisition: and now, having taken his proper place—having become emptied of himself—he is prepared to receive from the fulness of Christ, grace for grace—to be filled with all joy and peace in believing. In place of the filthy rags of his own righteousness, he now perceives—and O how he wonders while he perceives!—that he is arrayed in the righteousness of his redeeming God. Instead of that proud self-gratulation, which used to be excited by some fancied merit of his own, he is now made to rejoice "with a joy that is exceeding great and full of glory," by the views which he is enabled by the good Spirit of the Lord, to take of his interest in the infinite merits of his blessed Saviour; and in feeling the love of God shed abroad in his heart, producing consolations unutterable, and sometimes affording a prelibation of the felicity of heaven. My dear young friends, I am not delivering to you

the fictions of fancy, or truths merely speculative. No, verily; they are truths both solid and practical. Every exercised Christian will cheerfully testify, that the highest happiness he ever knows on earth, is when he is most emptied of himself, and drinks most freely and largely from the fountain of his Redeemer's plenitude. He will tell you, too, with the apostle Paul, that "when he is weak, then is he strong." That he never attempts duty with so much alacrity, nor performs it with so much vigour and so much effect, as when feeling most his own insufficiency, he goes to its discharge, leaning most sensibly on his Saviour—trusting in his strength for the performance, and looking to his power to crown his efforts with success.

3. One of the consequences of a true justifying faith, will always be seen in its tendency to increase every other Christian grace, and to render the believer fruitful in holiness, and in all good works. Faith may be called the foundation grace. It is *alone* in the work of justification; but it is never alone in the soul where it exists, but is always associated with genuine repentance, a lively hope, a fervent love, and a deep humility; and its natural tendency to increase all these graces is obvious. Never is repentance so evangelical and so tender, as when faith takes her clearest look at the desert of sin in the cross of Christ, and sees its enormity and its pardon in a single view; never can hope be so lively and cheering as when faith lays her firmest hold on the Saviour's unfailing covenant; never can love to God, and love to man be so pure and active, as when faith brings into view all the loveliness of Jehovah's attributes, and especially the love of God in the gift of his son to a guilty and perishing world; and when the Saviour's dying love, prayer for his enemies with his expiring breath, and his command to love the brethren, to forgive as we hope to be forgiven, and to do good to all men as opportunity offers, are, by faith, brought home to the believer's heart; and never is humility so perfect, so unaffected, and so amiable, as when in the bright visions of faith the Christian sees the condescension of his Redeemer, drinks most largely into his spirit, and desires most earnestly to walk in his footsteps.

"Show me thy faith by thy works," said the apostle James. Genuine faith will always abide this test; nay, just in proportion as faith is pure and vigorous, will the believer be ready to every good word and work. I have no time at present to illustrate this by argument; but facts are better than arguments. In whom, I ask, have been seen, the best and brightest, and most lovely examples, of all social and relative duties? In none, I affirm without hesitation or reserve—in none have they ever been observed to cluster more conspicuously, or to shine more benignantly, than in the decided advocates and practical exhibitors of this very doctrine of justification solely by faith, through the righteousness of Christ. To the names of Howard and Thornton, I could add very many, both of the living and the dead; but observe them for yourselves, my dear youth, both in your reading and in your intercourse with the world; and may the Spirit of all grace add you to the number of those who, through the influence of the faith which you have heard described, shall adorn the doctrine of God our Saviour in all things. Amen.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

(*Continued from p.* 632, *vol.* ix.)

In the fifth place, those who expect justification by the imputed righteousness of Christ, must be induced to obedience, in the strongest manner, by the liberal and ingenuous motive of gratitude and thankfulness to God. That it is the native and genuine expression of gratitude to God, to live a pure and holy life, I suppose will hardly be denied; at least, this the Scriptures represent as pleasing him, serving him, doing his will, honouring him. It is indeed extremely difficult to conceive how God, all-mighty, and all-sufficient, should be at all affected with our conduct, either good or bad; it seems to be improper to say, that he can be pleased or displeased with our actions, or that he hath any interest at stake. Nothing, to be sure, can be more weak and impotent than the injuries offered, or the assaults made upon him, by created beings. As his nature is without variableness or shadow of turning, so his happiness is such as can neither be increased or impaired. And yet, in this way, he himself has taught us to conceive of the matter, that holiness is not only an imitation of his character, but obedience to his will, and its contrary a transgression of his law. These have been the sentiments of all nations, without exception; and after the utmost efforts we can make to exempt him in our minds from all human passions or affections, of joy, anger, or displeasure, we cannot help considering it still as proper to say, such a course of life is agreeable, and such another is displeasing to God, and will provoke his wrath.

Is not gratitude then a principle of action that will be powerful and operative? Mankind in general bear witness to this, as they have agreed in all ages to brand ingratitude with the blackest mark of infamy, and to reckon it among the most atrocious of crimes. And indeed, we find by experience, that it is comparatively stronger, for the most part, than the opposite motives of force or fear. There is a sort of natural tendency in man to resist violence, and refuse submission to authority, whilst they may be won by favours, and melted to thankfulness and gratitude by kindness and love: at least, this may be applied perfectly to the present case, where the bare outward performance, (which may indeed be the effect of fear,) will not be accepted without the inclination of the will. A slavish dread both lessens the degree and debases the nature of that obedience we might essay to perform. This is an universal principle; and, in particular, while the law of God stands in its force and rigour as a covenant of works, threatening death without hope of mercy, against every transgression, it begets a despondent sloth, and at best serves only to discover our sin and misery; nay, as the apostle Paul strongly and justly reasons, it renders our corrupt affections more inflamed and violent by restraint;* "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet," &c.

But let us now complete this argument, by showing that a believer in Christ is under the strongest obligations, from gratitude, to do the will of God. And how many considerations concur in showing this? The unspeakable greatness of the blessings he receives, no less than deliverance from everlasting misery and anguish, and a right to everlasting glory and happiness. The infinite and affecting condescension of the great and glorious Giver, who, in mercy to those who could not profit him at all, but on the contrary, had highly provoked

* Rom. vii. 7.

him, laid help for them upon one who is mighty to save. The astonishing means employed in this design, viz. God's "not sparing even his own son, but delivering him up for us all." Well might the apostle John say,* "God SO loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." But, above all, the sense which he himself hath of his misery and wretchedness. Nothing can be more dreadful than the apprehensions which a convinced sinner hath of his own state: what, and how strong, then must his sense of gratitude be, to him who hath given his Son, and to him who has given himself, for the purchase of his pardon? with what earnestness will he seek after, and with what cheerfulness will he embrace every opportunity of testifying his thankfulness? Will not the name of his Redeemer be precious, even "as ointment poured forth?" his laws delightful to him, and his honour dear?

It is proper to observe here, that the single view of the blessings of divine goodness, which must have the strongest influence, in leading us to a grateful resentment of them, is peculiar to such as expect justification through the imputed righteousness of Christ; viz. their being of free, unmerited grace and mercy. For, though there are classes of Christians who pretend to disclaim the belief of any merit in man, it would be no difficult matter to show, that there are none who do not, by their professed principles, or their usual language, suppose it, excepting those described in the beginning of this discourse. And such not only believe his mercy to be unmerited, but that they have justly deserved his wrath and indignation; nay, and that they continually do so, even in their best state; their purest and holiest actions having such sins attending them, or such a mixture and alloy of unholiness and impurity in them, as, if they were weighed in the exact balance of justice, would be sufficient to procure their total rejection.

In how strong a light is this represented by the sacred writers; and how powerful does its operation appear to be upon themselves? They seem penetrated and possest with a sense of the love of Christ, and of God in him, as having sinners for its object. Thus the apostle Paul reasons: "For scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."* And again, "If when we were enemies, we were reconciled to God by the death of his Son."† What a sense of the love of Christ is discovered by the two following passages of the same apostle! "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge."‡ The other is, "If any man love not the Lord Jesus Christ let him be anathema Maranatha;"§ than which nothing could more strongly express his own sense of the obligation. It deserves notice also, that the inspired writers do often represent it as one of the strongest arguments against sin, that it is a reproach and dishonour brought upon our Redeemer and Lord. "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ.‖ Seeing they crucify to themselves the Son of God afresh, and put him to an open shame."¶

* John iii. 16.

* Rom. v. 7, 8. † Rom. v. 10.
‡ Eph. iii. 17, 18, 19. § 1 Cor. xvi. 22.
‖ Phil. iii. 18. ¶ Heb. vi. 6.

I must again here, as on a former branch of the subject, observe that no doubt such arguments as these will have little or no effect upon those who have but an imperfect belief of them, which, it is to be feared, is the case with not a few who go under the name of Christian. But is it not very evident that they must have the strongest imaginable influence, upon all such as are actuated by a lively faith in the doctrine of redemption? They must see themselves indebted to the undeserved mercy and love of God for favours of infinite value, and therefore must certainly endeavour to express their gratitude by an entire consecration of their lives to their benefactor's service.

This leads me to observe in the sixth, and last place, that those who expect justification by the imputed righteousness of Christ, must be possessed of a supreme or superlative love to God, which is not only the source and principle, but the very sum and substance, nay, the perfection of holiness. That those who believe in, and hope to be accepted and finally saved through, the imputed righteousness of Christ, must be possessed of a supreme love to God, appears from what hath been already said upon the subject of gratitude. Love is the most powerful means of begetting love. "Thus," says the apostle John, "We have known and believed the love that God hath unto us; God is love."* And a little after, "We love him because he first loved us."† The infinite and unspeakable mercies which he hath bestowed on us, with all the circumstances attending them, the means and manner of their conveyance, which have been hinted at above, must necessarily excite the most ardent love in return, and every proper expression of it. This is their immediate and natural, nay, this is their necessary and unavoidable effect. "For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."*

If any shall think proper to assert that favours bestowed are not to be considered as the true and formal causes of love, but the excellence and amiable qualities of the object.—Thus, for example, supposing any person of a character justly hateful in itself, from caprice, self-interest, or any other sinister motive, to bestow many signal favours upon another, the beneficiary might receive and delight in the favours without esteeming, nay, even when he could not esteem the giver. If this is considered as an objection against what I have just now said, and the conclusiveness of the argument to be founded upon it, I offer the two following answers to it. 1st, That in the account given in Scripture of the redemption of the world by the substitution of a Saviour, and the justification of sinners by the imputed righteousness of Christ, there is the brightest display of all the divine perfections. The almighty power, the unsearchable wisdom, the boundless goodness, the inflexible justice, and inviolable truth of God, shine in this great design, with united splendour. Every attribute that can in reason claim our veneration and esteem, as well as our thankfulness and gratitude, is here to be seen. Even the perfections of justice and mercy (which I will not call jarring attributes, as some too harshly do) but which seem to restrain and limit each other in their exercise, are jointly illustrated, and shine more brightly by their union, than they could have done separately; and, at the same time,

* 1 John, iv. 16. 1 John, vi. 19. * 2 Cor. v. 14.

the purity and holiness of the divine nature, which is the sum of them all is deeply impressed upon the mind. So that here is every thing that can produce love; worth and excellence to merit it, love and kindness to excite and raise it. From this it evidently appears that he who believes in the imputed righteousness of Christ, must have a superlative love of God.

But 2dly, Lest it should be said, that many have not this view of the doctrine in question, as honourable to God, and representing him in an amiable light, but the contrary; I observe, that there must have been a discovery of the glory of God, as shining in this plan of salvation to all who cordially embrace it. Nothing else could induce them to do so. If its enemies do not see this, and therefore set themselves against it; this confirms the different and honourable sentiments entertained by its friends; so that even supposing (what we will never grant) that this view of the amiableness of the divine nature, as represented in the gospel were not well founded; yet doubtless, it is the view of those "who count all things but loss for the excellency of the knowledge of Christ,"* and glory in nothing but his cross.

The truth is, notwithstanding any cavilling objections that may be raised against it, many favours received by one to whom they are absolutely necessary, and by whom they are infinitely prized, must naturally and necessarily produce love. This will be reckoned a first principle by every unprejudiced mind; and it is always supposed in the Holy Scriptures, where the saints are represented as under the habitual and powerful impression of love to God, for his love to them manifested in their redemption. Thus says the apostle Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Now, is there any thing more necessary to show, that those who believe and trust in the imputed righteousness of Christ must be holy in their lives, than their being under the influence of a supreme love to God? Is not this the first and great command of the law, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind?"* Is not this a never failing source of universal obedience? as they love God, will they not love their brethren also: the very worst of men, because they are the creatures of God? and the righteous more especially, because they are his saints, his chosen ones? Can they love God supremely, and yet voluntarily displease him, breaking his commandments or resisting his designs? We know that love hath a quite different effect, in every other and inferior instance, endearing to us every thing related to the person who possesses our esteem and affection; how, then, can it be supposed so preposterous in this single case, when it is fixed on the greatest and the best of objects?

It is a received maxim that there can be no true love where there is not some likeness and conformity of nature and disposition to the object beloved, and an endeavour after more. And this is a maxim that will in no case hold more infallibly, than in moral subjects. It is impossible that we can love purity, if ourselves are impure; nay, it is impossible that we can understand it. Though an unholy person may have a very penetrating genius and capacity, may think acutely, and perhaps

* Phil. iii. 8.

* Matt. xxii. 37.

reason justly upon many, or most of the natural attributes of God, he can neither perceive nor admire his moral excellence. Instead of perceiving the glory of God as infinitely holy, he hates, and sets himself to oppose this part of his character, or to substitute something quite different in its room.* Or, if we can suppose him able, or from any particular reason inclined to tell the truth, as to what God is, he can never discern or feel his glory or beauty in being such. For why?—he himself is unholy: that is to say, in other words, he supremely loves, and hath his affections habitually fixed upon something that is not God, something that is contrary to God's nature, and a breach of his law.

* This is the true reason why many so warmly oppose God's vindictive justice, and that in the face of many awful examples of it, even in the present partial and imperfect dispensation. That there are many marks of God's displeasure against sin, even in that part of his government which is at present subjected to our view, and also distinct warnings of a stricter reckoning to come, I should think might be, to an impartial person, past all doubt; and yet, this is derided and denied by many merely because they can never think *that* a perfection in the divine nature, for which they have no love or esteem in their own hearts. All who love God, then, must be like him, and even those who will not be what he really is, are always strongly inclined at least to suppose him what they themselves are.

From the Juvenile Forget Me Not.

THE EVENING PRAYER.

Alone, alone!—no other face
  Wears kindred smile, or kindred line;
And yet they say my mother's eyes—
  They say my father's brow is mine;
And either had rejoiced to see
  The other's likeness in my face;
But now it is a stranger's eye
  That finds some long forgotten trace.

I heard them name my father's death,
  His home and tomb alike the wave;
And I was early taught to weep
  Beside my youthful mother's grave.
I wish I could recall one look—
  But only one familiar tone;
If I had aught of memory,
  I should not feel so all alone.

My heart is gone beyond the grave,
  In search of love I cannot find,
Till I could fancy soothing words
  Are whispered by the evening wind.
I gaze upon the watching stars,
  So clear, so beautiful above,
Till I could dream they look on me
  With something of an answering love.

My mother, does thy gentle eye
  Look from those distant stars on me?
Or does the wind at evening bear
  A message to thy child from thee?
Dost thou pine for me as I pine
  Again a parent's love to share?
I often kneel beside thy grave,
  And pray to be a sleeper there.

The vesper bell!—'tis eventide;
  I will not weep, but I will pray—
God of the fatherless, 'tis Thou
  Alone can'st be the orphan's stay!
Earth's meanest flower, Heaven's mightiest star,
  Are equal in their Maker's love;
And I can say Thy will be done,
  With eyes that fix their hope above.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

SECTION FOURTH.

From my leaving college to the present time, 1777.

I took my degree in July, 1744, and left the college immediately afterward. I spent nearly or quite all my property, in my college education, and had no wealthy friends to help me, and therefore was obliged immediately to enter on some business for a livelihood. It would have been very agreeable to me to have spent more time at college, and to have pursued my studies, but my worldly circumstances did not admit of my doing it.

I had for a considerable time before I left college, a fixed principle, that I ought not to be forward to choose worldly circumstances

for myself, but to be at God's disposal, and to follow the calls of Providence.* I therefore determined to accept the first offer that was made me of entering into business; for I did not suppose I should be offered any thing not becoming and proper for one in my circumstances. It was most customary for persons circumstanced as I was, to take a school, for sometime after they came out of college, before they preached. And a few days before I took my degree, the people at Sutton, about fifty miles from the college, invited me to take a school in that town. This was the first offer or invitation that I had, and accordingly I took it for a call of Providence, and soon after taking my degree, I went to Sutton, and taught a school for nearly a year. Mr. Hall, the minister of the place, was agreeable, both as a minister and a friend. Before the year had expired, I was solicited by particular persons to begin to preach, and the committee of a vacant congregation came once to invite me; but I had no license, or regular introduction, and therefore I did not see that it was a call of Providence to preach. Beside, I was much afraid to take a step toward the ministry. It appeared to me a great and weighty thing. I had at times considerable fears and dark apprehensions concerning the state of my soul; and I fully believed that a graceless person ought not to go into the ministry. I feared I had not grace; temptation, or conscience, often told me peremptorily that I had none. I was also afraid I had not learning enough; had not studied enough; and I was also bashful and diffident. But one or two friendly ministers, and some other people, so encouraged and persuaded me, that I was greatly perplexed, and knew not what was duty, or the call of Providence. At length I concluded to bring the matter to a determination, by visiting and talking with three ministers in and near Boston, whose piety, learning, and judgment, I had a great opinion of; and to preach or not, for the present, according as they advised me. The first I went to talk with, asked me how long I had been out of college; and finding I had not been graduated above a year, he advised me not to preach as yet. He asked me no questions about my experience, or my views, but observed that we ought not to be hasty and sudden, in rushing into the ministry; that in general, scholars ought not to preach till they had been out of college three years, &c.* I was a stranger to the minister; he knew nothing of my character; but his advice in general suited my inclination. I did not go to talk with the other two ministers, but went back, satisfied that I ought not to preach as yet.

When my time for keeping school at Sutton was expired, and I on a visit to my friends, waiting, as it were, to know to what, or where, Providence would call me next, the famous preacher, the Rev. George Whitefield, then travelling through these parts, invited

* The editor thinks it may not be improper for him to state, that his father earnestly inculcated on him the adoption of the principle which he here mentions as having governed his own conduct, and that the paternal advice has been remembered and followed with the greatest advantage, through the whole of the editor's past life. And he has realized what his father remarked, that on the plan recommended, when unavoidable difficulties occurred, self-reproach would be avoided, and prayer for divine aid and direction might be made with freedom.

* This surely was good advice, and it is to be regretted that it is not oftener given and taken. It is believed that what precedes and follows this reference from the narrative, is worthy of the consideration of candidates for the ministry generally, as well as of those to whom they look for advice and direction. There is much mistake and much sin committed, by rushing prematurely into the sacred office.—Edit.

me to go to Georgia, to take the care of the orphan house. It was an unexpected and surprising thing; but upon the advice of some friends, and viewing it as the first call I had after I was out of business, I concluded to go. Mr. Whitefield went on in his circuitous preaching southward. I agreed to settle my affairs and go to him at New York, in about four weeks from the time of our agreement. After visiting my friends, &c. I went towards New York, and overtook Mr. Whitefield at Elizabethtown, in New Jersey. Upon finding him, he told me that since I had seen him, he had received letters from Georgia, informing him that some subscriptions, &c. had failed, so that he could not manage the orphan house as he expected—that he would, however, fulfil his agreement with me for half a year, if I chose to go on with him; and that if I chose to stop, he would defray the expense I had incurred in coming thus far. I consulted Mr. Dickinson, at whose house we then were, and he advised me to stop; and he, with Mr. Burr, of Newark, prevailed with me to stay, and be licensed and preach here, and not return to New England. I had a great regard for Mr. Dickinson and Mr. Burr—their advice swayed me. Accordingly, I was licensed in September, 1745, at Elizabethtown, and the first place that invited me to preach, was Hanover, in Morris county, New Jersey. I endeavoured to be as passive as I could conveniently be, as to being disposed of; and thus following the calls of Providence I was led to Hanover. Here I preached one year on probation, was called to settle, and was ordained in November, 1746.*

I had great fears, anxiety and difficulty, as to entering into the ministry. Some months before I was ordained, I thought at times I would give over preaching. I found much corrupt nature unmortified, and I had times of being in great darkness. I viewed the ministry as a great and difficult work; I was but a poor speaker; and on the whole, I shrunk away from the work. I made known my difficulties to two or three ministers, who I thought did not fully enter into my case, but told me it was a temptation, and the design of Satan to keep me out of the ministry —or to that purpose. Some short time before the appointment of my ordination, I had such dark apprehensions of my own case, and such discouraging views, that I was determined to give up preaching. To accomplish this, I wrote my case largely, and represented myself so bad that I supposed the ministers would not encourage my preaching. I gave the writing to Mr. Burr, with my own hand, telling him I would have him show it to other ministers, if he thought proper. He read it through deliberately, and then put it into the fire before my eyes, and talked to me in a very friendly and encouraging manner. If my difficulties were a temptation, the Devil was disappointed; but if they produced the proper remonstrance of conscience, I got into the ministry when I ought to have kept out of it. God knows how it was. I have been a poor, unprofitable creature in the ministry, and have many a time thought that I was never really fit for the work.*

(*To be continued.*)

* The subject of the sketch remained the pastor of this congregation till the time of his death, and appears to have preached his first sermon where he delivered his last—

"He ne'er had changed, nor wished to change his place."

* The son of this humble minister of the gospel of Christ may be permitted to say, what he knows to be true, that his father's attainments and qualifications for the sacred office, were estimated by others very differently from the estimate made by himself. He was an erudite man, both in the learned languages, and in mathematical science. His knowledge of Hebrew was surpassed by few in our country. He

THE DOCTRINE OF IMPUTATION.

The following short paper from the Christian Observer, it will be perceived, refers to a previous article in that excellent work. What we insert, however, is perfectly intelligible by itself, and is evidently the production of a learned biblical critic, and a man of sound doctrinal sentiments. It deserves to be read with care and attention. We have Italicised one sentence, which contains the scriptural doctrine of imputation; and shows that those who hold that *nothing is imputed till it is actually possessed*, deny altogether the doctrine of imputation, as taught in the volume of inspiration, and as held by the Protestant reformers.

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ON THE RIGHTEOUSNESS OF THE SAINTS.

To the Editor of the Christian Observer.

Your correspondent J. in your number for June, is perfectly right in calling the attention of your readers to the plural form of the word translated "righteousness" in Rev. xix. 8. I do not, however, think him correct in interpreting the word to mean righteous acts performed. The verb δικαιοω is to *justify*, *acquit*, or *declare innocent;* and all its derivatives partake of the same meaning. Henee δικαιωσις is properly the act of acquitting; δικαιοσυνη the state of acquittal; and δικαιωμα the acquisition of that state, whether by imputation or service; or, secondly, it is any institution which may help us to obtain it. In the first of these two senses the word is used in Rom. v. 16, viii. 4; in the second, in Luke 1. 6, Rom. i. 32, ii. 26, Heb. ix. 1, 10; Rev. xv. 4. In the passage under consideration it is implied that all the saints have been employed in seeking justification, every one for himself; and the various methods by which they have severally sought and eventually obtained it, are summed up in the "fine linen" which is given them. Thus is the righteousnes of the purest saint a free gift at last. He is invested with the righteousness of his Redeemer.

I also apprehend that J. is inaccurate, in stating that it is the effect (that is, the rewards and honours merited) of the perfect obedience of our blessed Lord, which God imputes, reckons, or accounts to the benefit of all true believers in him. To impute, is one thing; to give, another. God imputes to the believer the spotless purity and innocence of the Redeemer, and therefore gives him the reward which his Redeemer has merited. *The whole doctrine of imputation rests on this principle, that something is attributed to the believer in Christ, which, at the time of the imputation, he does not possess.* The imputation, therefore, is perfect at once, in this life; whereas the reward and crown of righteousness are not fully bestowed till the next. Both as respects justification, however, and reward, your correspondent and I entirely agree, that the Lord is graciously pleased to treat the faithful disciples of his Son, as if they were entitled to all the privileges and blessings which his gratuitous obedience has earned for them.

"Thanks be unto God for his unspeakable gift!" D. D.

certainly was not what is usually called eloquent; but his audience were occasionally melted into tears, by the simple pathos of his address. His preaching was eminently doctrinal and didactic, but always with a practical application; and it wore well. To the last, his authority and influence with his people were unusually great. He had formed such high ideas of what a minister of the gospel ought to be, that his own attainments and labours always appeared to him to be of a very inferior kind. Would it not be well if there was more of these views and feelings?

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. VII.

There were two powerful excitements which operated on the minds of the New School Presbyterians to rally their forces, with a view to secure a dominant influence in the last General Assembly; the first was the case of Mr. Barnes; the second, the change of the Board of Missions—the former affecting more immediately the doctrines of our church; the latter its ecclesiastical order, or government. On the subject of missions, we have already made some remarks, and reserve it for consideration whether we shall hereafter add to them or not. On the case of Mr. Barnes, we have as yet said nothing, except to mention it as connected with other topicks. But the manner in which this case was disposed of, was, we believe, entirely novel—a complete *unique*, in the proceedings of the Supreme Judicatory of our church, and hence it serves to mark, in no inconsiderable degree, the present state of that church. We shall therefore devote to its consideration the remainder of our present number, and perhaps the whole of our next.

We shall, in the first place, lay before our readers all that appears in the printed minutes of the Assembly, relative to the case in question. The dates of the several items of record, are of no material importance, but we shall notice them, that the progress of the business may be seen.

The second day of the session, A. M. —"The Permanent Clerk informed the Assembly that there had been put into his hands the following papers, viz. "Complaint of the minority of the Presbytery of Philadelphia, against a reference by said Presbytery of the case of the Rev. Albert Barnes;" and "The case of the Rev. Horace Belknap, referred to the General Assembly, by the Presbytery of Harmony." These cases were referred to the Judicial Committee." "The Permanent Clerk reported that there had been put into his hands a complaint from Thomas Bradford, Jr. Esq. against certain proceedings of the Presbytery of Philadelphia, in relation to the Rev. Albert Barnes. This complaint was referred to the Judicial Committee." Second day, P. M.—"The Permanent Clerk reported that there had been put into his hands the following papers [several are specified, one of which is said to be] 'A complaint by the minority of the Presbytery of Philadelphia, against the proceedings of the said Presbytery, in the case of the Rev. Albert Barnes.' These cases were referred to the Judicial Committee." "The Permanent Clerk announced to the Assembly that there had been put into his hands a reference from the Presbytery of Philadelphia, of the whole case of the Rev. Albert Barnes before that Body. This case was referred to the Judicial Committee." Sixth day A. M. (inclusive of the Sabbath, and Wednesday, spent in devotional exercises.) "The Judicial Committee reported the complaint of the minority of the Presbytery of Philadelphia in the case of the Rev. Albert Barnes, and recommended an order to be pursued in hearing their complaint. This report was accepted." Sixth day, P. M.—"The Assembly resolved to take up the complaint of the minority of the Presbytery of Philadelphia, in the case of Mr. Barnes. The Moderator, agreeably to a standing rule, announced that the Assembly was about to pass to the consideration of the business assigned for trial, and enjoined on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to act. The Assembly united in prayer for direction in this business." Seventh day, A. M.—"The Assembly resumed the consideration, of the complaint of the minority of the Presbytery of Philadelphia, in the case of the Rev. Albert Barnes. The whole proceedings of the Presbytery in the case complained of, and the printed sermon of Mr. Barnes, entitled 'The Way of Salvation,' which led to these proceedings were read." Seventh day, P. M.—"The consideration of the complaint of the minority of the Presbytery of Philadelphia was resumed; and their complaint was read. The parties then agreed to submit the case to the Assembly without argument; when it was resolved to refer the whole case to a select committee. Dr. Miller, Dr. Matthews, Dr. Lansing, Dr. Fisk, Dr. Spring, Dr. J. McDowell, Mr. Bacon, Mr. Ross, Mr. E. White, Mr. Jessup, and Mr. Napier, were appointed this committee." Tenth day P. M.—"The committee to whom was referred the whole case in relation to the Rev. Albert Barnes, made a report, which being read, was adopted, and is as follows, viz.

"That after bestowing upon the case

the most deliberate and serious consideration, the committee are of the opinion that it is neither necessary nor for edification, to go into the discussion of all the various and minute details which are comprehended in the documents relating to this case. For the purpose, however, of bringing the matter in controversy, as far as possible, to a regular and satisfactory issue, they would recommend to the Assembly the adoption of the following resolutions, viz.

"1. Resolved, That the General Assembly, while it appreciates the conscientious zeal for the purity of the church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes; and while it judges that the sermon by Mr. Barnes, entitled, "The Way of Salvation," contains a number of unguarded and objectionable passages; yet is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

"2. Resolved, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

"3. Resolved, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such way, as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery.

"With respect to the abstract points proposed to the Assembly, for their decision, in the Reference of the Presbytery, the committee are of the opinion that if they be answered, they had better be discussed and decided *in thesi*, separate from the case of Mr. Barnes.

"The Judicial committee reported that the other complaints, and the reference in relation to the case of Mr. Barnes, they considered as merged in the report just adopted. This report was accepted.

"The Assembly having finished the business in relation to Mr. Barnes, united in special prayer, returning thanks to God for the harmonious result to which they have come; and imploring the blessing of God on their decision."

We have now to ask that the following particulars may be well noted. 1. That up to the time when this case was submitted to the Assembly, the whole of the proceedings had been in strict conformity with the order prescribed in our church government, for the conducting of a trial in our ecclesiastical courts. All the papers in the pending cause had been committed to a judicial committee; that committee had reported on them, and pointed out the order of proceeding; the moderator had solemnly announced that the Assembly was now to sit as "a court of Jesus Christ"—and had formally called on the members "to recollect and regard their high character as judges" in such a court; all the papers, containing the evidence in the trial, had been read to the court, and also the protests and responses in the courts below, together with the complaint to the highest court; all which, taken together, contained in substance, the pleadings deemed necessary by the parties on both sides—contained the whole of the evidence, and so much of the arguments *pro* and *con*, and this in writing or in print, as to be a strong inducement to waive any enlargement on them, in oral pleadings, before the supreme court; and accordingly the whole cause, as is sometimes done in civil courts, was "submitted to the Assembly without argument." We wish these last quoted words of the record may be marked and remembered. It was to the Supreme Judicatory, or highest court of the Presbyterian church, then formally and solemnly sitting *as such*, and to no other arbiters whatsoever, that the parties submitted their cause without argument.

2. From the time that the cause was submitted, the prescribed course of judicial proceeding laid down in the constitution was abandoned; and one of a different kind, and entirely novel in such cases, was adopted in its place. The constitutional course, after parties are heard, is specified in the third section of chapter vii. of the Book of Discipline. The section indeed relates directly to appeals, but since no other prescriptions are contained in the constitution relative to the mode of proceeding in a judicial process, and the 5th and 6th articles of the fourth section, which relates to complaints, dis-

tinctly contemplates a judicial proceeding, there can be no doubt that what is said under the section of appeals was intended to be applicable here. It was exactly followed by the Synod of Philadelphia, in disposing of a complaint relating to the case of Mr. Barnes. We find the constitutional order in articles IX. and X. of the section that relates to appeals, which articles are as follows—"IX. After all the parties shall have been fully heard, and all the information gained by the members of the superior judicatory from those of the inferior which shall be deemed requisite, the original parties, and all the members of the inferior judicatory shall withdraw; when the clerk shall call the roll, that every member may have an opportunity to express his opinion on the case;* after which the final vote shall be taken. X. The decision may be either to confirm or reverse, in whole or in part, the decision of the inferior judicatory; or to remit the cause for the purpose of amending the record, should it appear to be incorrect or defective; or for a new trial."

From this course of procedure, there was, as we have said, a complete departure; and one entirely new, and of a different character, was substituted for it. The subject submitted to the court was referred to a committee; and when the committee reported, there was no "calling of the roll, that every member might have an opportunity to express his opinion on the case," before the final vote was taken; and this vote was taken precisely as is done in deciding on ordinary subjects, when the Assembly is not sitting in its judicial capacity. This capacity, as we have seen, it had solemnly assumed, and in this capacity it had acted till the cause was submitted; nor was there ever an intimation that the Assembly had ceased to act, *in this case*, as a court of judicature, engaged in trying a cause. But thus it did in fact cease to act; and to this hour, therefore, there has been no *judicial decision, constitutionally made*, on the case submitted to the last Assembly, by the parties in the Presbytery of Philadelphia.

It may be remarked, and it is certainly true, that a proposition to submit this whole cause to a committee had been made, even before the papers relating to it had been read. It is also true, that the motion to submit the entire subject was renewed, as soon as the court had heard the parties. But it is not true that the representatives of the Presbytery of Philadelphia ever consented to give up their right to a regular judicial trial and decision. Had they done so, they would have betrayed their trust. They had been explicitly instructed "to use their best endeavours to obtain *a full discussion of the points submitted, and an explicit decision of the Assembly in regard to the same.*" In waiving their right to plead, it was obvious to reflect that those members of the Assembly whose opinions agreed with their own—and they knew there were present many such members, of high character for knowledge and ability—would do full justice to the cause, when they should be called to speak in the order of the roll.

The proposition to submit the cause without argument was first agreed to by the complainants, on the express condition, however, that the representatives of the Presbytery would do the same. When the latter were asked if they would accede to such an agreement, there was some hesitation. The present writer, who was one

* Let it be observed that the language here is unequivocally IMPERATIVE. "The clerk *shall* call the roll, that *every member* may have an opportunity to express his opinion on the case."

of them, requested a little time to reflect, and to consult with his colleagues. This was refused, and a prompt answer was demanded. No more time was allowed or taken, than was barely necessary to ask each of the individuals representing the Presbytery, and who was present (one was, at the moment, out of the house) whether he would consent to waive his right to plead. The answer was affirmative and unanimous. Whether this was the best course that might have been taken, may be, and has been questioned; and we wish not to exempt from merited blame, any party, or any individual, to whom blame ought to attach. One of the brethren who represented the Presbytery, has since told us, that he understood, that opportunity for argument was to be allowed the parties, after the contemplated committee should have made their report. All, it is believed, were impressed with the idea that pleading would consume much time, would probably produce much irritation in a large and deeply interested audience, and ultimately have little if any effect on the decision of the court —in which, as already intimated, there were many able men, prepared, as was believed, to give their opinions, as well as their votes, in favour of orthodoxy and order. In haste, then, whether right or wrong, the representatives of the Presbytery submitted the cause at once—to THE COURT, (we repeat and appeal to the record) and to no other arbitrament whatever.

In the speech which was delivered by the respected member who made the motion for a committee, there were, we are constrained to say, some things that surprised us more and pleased us less, than perhaps any thing else that we ever heard from his lips. We saw that the appointment of such a committee as he moved for was a novel measure, when a cause was already before judges in a court; and we augured no good from its appointment. We saw that the report of this committee would unavoidably have a great influence on the ultimate decision; and hence our chief objection that a New England delegate should have a vote in the committee, when he was precluded from one on the final award by the court. Yet we could not say then, nor can we say now, that the Assembly, even when sitting as a court, is not constitutionally competent to commit any subject, for the purpose of digesting and giving order to it, when it is complicated; and the case in question was doubtless one not a little complicated. We also thought it possible that the maker of the motion might have in his mind something which did not occur to us, that might be advantageous in presenting the points of most importance, for the ultimate and distinct determination of the court: and we owe it to this brother to mention, that when the committee for which he had moved, and of which he was the chairman, had been canvassing the business committed to them for a considerable time, he called us out of the house, with a view, as he said, to assure us that when he moved for this committee he had hoped and expected that not a little good would result from it; but intimated, as we understood him, that he was likely to be much disappointed. He did not say, nor did we ask him, either then or since, in what manner he had hoped the committee would be useful. The only reply that we made, was, that we never expected that the committing of this subject would result in any thing beneficial. Here the conversation ended, and we returned to the Assembly. Let it be distinctly noted then, that if *consent of parties* to change the constitutional mode of terminating this controversy, might be supposed to authorize such a change, this consent was

never had. One of the parties, at least, never did understand that they were even asked to depart from that constitutional mode of bringing this case to a final decision, which had been commenced and proceeded in, till the cause was submitted without argument. It is believed that the representatives of the Presbytery had not power, under their instructions, to do any such thing; and that if they had done it, the Presbytery would have had a right to refuse to abide by their act, as being one that was done, not only without authority, but contrary to instructions. And surely, if there was an understanding that a thing so entirely novel as settling an important controversy in a mode not pointed out in the constitution, did now take place, there would have been a very particular minute made of the transaction—at least, the explicit consent of parties would have been distinctly recorded. Nothing of the kind appears, and nothing of the kind did take place in fact. The parties consented to submit the cause to the court without argument, and to nothing more.

We think we never before saw the General Assembly in such a state of mental confusion, as seemed apparent for a few minutes after the report of this committee was made. One or two attempts to speak were arrested, by intimations that any discussion of the report would open the whole cause anew —that it must be taken or rejected as it stood: and taken it was, not only without calling the roll, to give every member an opportunity to deliver his opinion deliberately and in detail, but without such an opinion being given by any one member of the house. If it be asked, why did not the old school members rise, and stand on their right to the call of the roll?—we say, although we cannot affirm it as a fact, that we really believe that in the hurry of the moment, they did not recollect that they had the right. There had been an interval of nearly three days (one was the Sabbath) since this concern had been in the hands of the committee. Much interesting business had occupied the attention of the house in the interval; and when the committee reported, attention was absorbed by the report itself; and it seems not to have occurred, perhaps to any one, that *on this case* the Assembly was still sitting "as a court of Jesus Christ." The great error was, that the court did not proceed with the trial as it began, and without a committee; but it certainly was an additional error, of no small magnitude, to adopt the report of the committee without allowing every member of the house, on the call of the roll, to state his views, give his reasons in detail, propose amendments, or alterations, or a substitute, and then to take the vote containing the award of the court, as the concluding act.

The report of the committee passed the house with fewer negative votes than we perhaps ever heard on an important question, where there was a real difference of opinion. There was, we know, the appearance of great unanimity; but the truth was, all parties were dissatisfied; and so equally so, that that there seemed to be a kind of tacit agreement to let the matter go—as being about equally balanced, in the way of disappointment, to the sides that were in conflict. A leading member of the committee said to us with emphasis, a short time after the vote was taken, "not a single member of the Assembly is satisfied with our report." And, we ask, is this the best way of settling, or rather, of leaving entirely unsettled, an important ecclesiastical controversy? Is this right in itself—all constitutional considerations out of the question? We think not. The manner in which the Assembly has treated this concern, has, among other evils, opened a door to re-

proach our Supreme Judicatory—and we cannot deny that the reproach is just—as not only hesitating, but absolutely refusing, *through fear*, to carry into effect its own constitutional order, when called to the trial in as plain a case as can be supposed. The Rev. Mr. Bacon, a delegate to the Assembly from Connecticut, has addressed to us, through a religious newspaper, a long letter, the professed object of which is, to justify himself for consenting to act as a member of the committee, in the case of Mr. Barnes. This letter is to us personally, as respectful as we could ask or wish; but it has mortified us severely, by what it contains in the following quotation from it, in reference to our church order and proceedings. Yet, on the whole, we rejoice that he has spoken so plainly. And if any Presbyterian—we mean one who is so in *truth* and not merely in *name*—can read it without emotions in which *shame* is not an ingredient, we shall resign all claim to understand the nature of Presbyterian feelings. The quotation is as follows:—

"I supposed that the committee on which I was named, was appointed, not to try the case on Presbyterian principles, but rather to act as a council for the settlement of the controversy, as we dispose of difficulties in our churches. I confess myself unskilled in the peculiarities of Presbyterian discipline; but if I understand your book, your way is, to try such a case by hearing, not only the documents, but the parties, and to decide it, not by proposing terms of reconciliation, but by giving a direct, distinct, and conclusive answer, to every question involved in the reference, complaint, or appeal. This I supposed would have been the Presbyterian method of proceeding in the case of Mr. Barnes. But this course was not adopted. There was a reluctance, in a part of the Assembly, against a regular trial and decision of the case. I was not very well acquainted with members or parties; but this I know, the men who feared the result of a trial, were some of them men of great respectability. Not even the venerable editor of the Christian Advocate, will charge the venerable professor on whose repeated motion the Assembly at last consented to waive a regular trial, with being engaged in any conspiracy against the purity of the Presbyterian church. Yet the fact was, Dr. Miller did earnestly deprecate the evils which would follow a regular trial and decision; and on that ground persuaded the parties to forego their constitutional rights, and to submit their case without a trial; in the expectation that the Assembly would endeavour to find some ground on which the parties might be at peace. I was disappointed at this, and yet I rejoiced in it. As a curious observer, I was disappointed, because I had expected to see the practical operation of your system of judicatories and appeals, in a case in which, if it has any superiority over our system of friendly arbitrations, that superiority would be manifest. As a Christian brother, I rejoiced, because I verily thought that the proposal was a wise one, and that peace could be better secured thus, than by a judicial decision after a regular trial. I came to the General Assembly disposed to learn what are the actual advantages of that towering system of ecclesiastial courts which constitutes the glory of Presbyterianism, and of that power to terminate all controversies which is supposed to reside in the supreme judicature. Of course, I could not but be, at once astonished and gratified, to see that unconscious homage which was rendered to Congregational principles, when Presbyterians of the highest form, pure from every infection and tincture of Independency, untouched with any suspicion of leaning towards New England, strenuously deprecated the regular action of the Presbyterian system in a case which, of all cases, was obviously best fitted to demonstrate its excellence. I was astonished. I had indeed expected that the voice which was to answer the complainants and the Presbytery of Philadelphia, would answer out of the whirlwind; but I had supposed that consistency in those brethren would constrain them to acknowledge that voice, even speaking from the whirlwind, as the voice of the only legitimate arbiter. I could not but ask within myself, what is this lauded system of power and jurisdiction worth—these judicatures, court rising above court in regular gradation, what are they worth, if you are afraid to try your system in the hour of need? yet when I heard those brethren arguing in favour of referring the matter to a select committee which should endeavour to mediate between the parties, and to propose some terms of peace and mutual oblivion, in other words, to act as a Congregational ecclesiastical council would act, in attempting the adjustment of any similar controversy, I was convinced that they were in the right. And when the Assembly and the parties at last acceded to that proposal, I supposed that the general conviction

was, that it was best to go to work, on that occasion, in something like the Congregational way, rather than in the Presbyterian way.

"Taking this view of the object for which the committee was appointed, and entering, as I did, very heartily into the design, I never suspected that my not being a Presbyterian disqualified me from serving. I supposed that being a Congregationalist, and therefore not wholly unacquainted with such methods of proceeding, I was only the better fitted to assist in the labours of such a committee; and accordingly I took hold of the work with a disposition to assist in the humble measure of my ability."

From what is now before the reader we think it is evident, 1. That a Congregational interest did in fact govern the last General Assembly; so that in the case of Mr. Barnes, the decision made, was not in accordance with the constitution of the Presbyterian church, but in conformity with the principles of the Congregationalists. We are truly glad that the very statement made by Mr. Bacon, in all its length, and breadth, and plainness, has come before the publick. For although, as we have said, it mortifies us severely, yet, as it is substantially true, we think it of high importance that the truth should be known; and that it should have been told from the quarter whence we have received it. Had *we* made the same statement, before this document was published, we are persuaded that not only would the truth of our representation have been denied, but we should have been denounced as slanderers, both of our New England brethren and of the last General Assembly. We therefore view the communication of Mr. Bacon as containing a potion for our church, bitter indeed in the taking, but which we hope will be salutary in the operation. It will be for Presbyterians to consider, whether this eastern influence is to continue; and if not, what means ought to be taken to arrest or control it. It is manifest that something must be done, unless we are prepared to become Congregationalists without a struggle.

2. We think it entirely consistent with having said we rejoice that the statement of Mr. Bacon has been published just as it stands, to say that there is in it, according to our judgment, the manifestation of a spirit which ought not to have been indulged. For the same reason that we are glad, on the whole, that the mortifying condition of our church should be publickly known, we are glad that the existence of feelings on his part, which we think wrong in themselves, should be known in the same manner—The knowledge of both these evils may do good in the same way. If there is not the language of triumph—of the triumph of Congregationalism over Presbyterianism, in this communication—we mistake egregiously. Nay, if some of this language is not directly calculated to give provocation, we certainly do not understand it. He speaks in a manner that strikes us as contemptuous of the institutions of our church—as giving "answers out of the whirlwind," and of having "courts rising above courts," and then asks repeatedly, "what are they worth? what are they worth?" We answer, that while we agree with him entirely, that there was in the last General Assembly a refusal, which we think shameful, to try what our institutions were worth in the case of Mr. Barnes, and to which refusal he contributed, as he confesses, all that was in his power; yet we are well satisfied, nevertheless, that if our ecclesiastical order had been permitted to have its regular course, and had been administered in the genuine spirit of our standards, doctrinal and disciplinary, we should have seen something that was worth a hundred fold more than the mawkish, evasive, and trimming report of the committee, of which he was a member. We must also remark, that this

triumph of Congregationalism over Presbyterianism, is all in direct and extreme violation of the fundamental principle of intercourse between the churches. That principle was certainly understood to be, that each of the corresponding churches should retain all its doctrines, usages, and forms of government, without any influence or interference, one with the other. We may be allowed to speak with confidence on this point, because the original motion for the intercourse was made by the present writer, in the year 1790, without any consultation, as far as he can recollect, with another individual. Little did he think that he was to live to see such a General Assembly as he saw last spring; in which Congregationalism was to triumph over Presbyterianism, and the subversion of the very basis of the intercourse, to be afterwards made the subject of publick exultation. To this issue things have been tending for a considerable length of time; but this tendency was denied, till the fact has demonstrated the reality of its existence.

3. After the publication of the foregoing quotation, and the letter from which it is taken, we think it cannot be plausibly denied, that all the institutions of the Presbyterian church are in danger. An influence sufficiently powerful to cause the constitution of that church to be set aside in our highest ecclesiastical court, may reasonably be dreaded in its operation on our Theological Seminaries, our Missionary and Educational establishments, and on the funds and endowments destined to their support. That those who may effect all this may truly believe that they are doing God service, and that they may make the General Assembly itself the instrument that shall be employed in the work, we shall not question. But that those who deprecate such changes as are here contemplated, should not think there is some real danger that they may take place, appears to us absurd—the effect of blindness, or of an indifference to the Presbyterian church, worse than blindness itself.

4. If the Old School Presbyterians had formed the majority of the last Assembly, we think there is no reason to doubt that the things of which we have complained, both in this and in our preceding numbers, would not have occurred.* Still, it may be asked —and we will put the questions and leave the answers to our readers—would it not have been better, if the members of the Old School who were on the committee in the case of Mr. Barnes, had permitted his devoted friends to make a report to suit themselves in all respects; and that the minority should have made a separate report of their own—as is sometimes done in Congress, and other legislative bodies? Ought not the Old School Presbyterians to have recollected, when the report of this committee was brought in, that the Assembly, at that moment, reassumed the character of a court of the Lord Jesus Christ; and to have stood by the constitution of our church, in that hour of its need and its peril? We have already admitted that it may be questioned, whether the representatives of the Presbytery of Philadelphia acted wisely, and did all their duty, in permitting the case, with the management of which they had been entrusted, to go to

* It is a curious fact that the last General Assembly, in the course of its session, changed its character. At first, when no leave of absence had been obtained, a committee-man was admitted to a seat, by a considerable majority, and the minority protested. But after the case of Mr. Barnes had been decided, and the affair of the Board of Missions had been disposed of, many of the new school, who had probably been drawn to the Assembly only or chiefly by the interest they took in those concerns, asked and obtained leave of absence; and then, on another question about committee-men, the former minority became the majority, and the new school members became the protesters.

the court without argument. But with the report of the committee itself, they had nothing to do. They could not say a word; they were virtually out of the house; and the moderator had taken care to remind them of it, and to magnify his office, by letting them know that they should be out of the house in fact as well as in form, if they did not recollect and keep to their proper position.

5. We fully believe that if a Presbytery or a Synod had proceeded in a judicial trial, as the General Assembly did in the case of Mr. Barnes, the court of review above—if not composed of a majority of Congregationalists—would have declared the proceedings to be palpably unconstitutional, and therefore utterly null and void. The proceedings of the General Assembly are not reviewed by a higher court; but that body has no more right or power to violate the constitution, than any church session in the Presbyterian community; and when such violation takes place, the violating act is a nullity. Yet, except in an extreme case, we think the inferior courts should yield to the Assembly, even when they question the constitutionality of any act of that body—at least, till they have made a full and fair trial, whether they cannot obtain redress by sending to the Assembly a better representation, than that which did the act or acts that they believe to have been done without constitutional power. In this way the Old School Presbyterians will, we trust, seek, if not the redress of past wrongs, a prevention of their repetition and increase. We believe they can do it, if they will be careful and firm in the choice of their commissioners; and if the commissioners, when chosen, will suffer nothing but insurmountable hindrances to prevent their attendance, from the beginning to the end of the sessions. Here, in our humble judgment, is our church's last hope, in its present organization, and fearful will be our responsibility, if it be lost through our neglect or want of exertion.

NOTICES OF RECENT PUBLICATIONS.

ANECDOTES, RELIGIOUS, MORAL, AND ENTERTAINING, BY THE LATE REV. CHARLES BUCK, AUTHOR OF THEOLOGICAL DICTIONARY, ALPHABETICALLY ARRANGED, AND INTERSPERSED WITH A VARIETY OF USEFUL OBSERVATIONS. *New York. Published by J. C. Riker, Franklin Buildings.*

In the month of August last, on an application from the republishers of this work, we wrote for it the following short

PREFACE.

"The Rev. Charles Buck was a dissenting minister of South Britain, who died a few years since; a man of considerable erudition, of an inquisitive and discriminating mind, and of fervent piety. His most elaborate work was his Theological Dictionary, which has passed through several editions, and is still held in high and just esteem. Besides, this he published several volumes of Miscellanies, all of which have a considerable degree of merit, and have had a pretty extensive circulation. But of all his works, that which is here offered to the publick, and which forms a part of his Miscellanies, blends the useful with the pleasant in the greatest degree. Of his 'Anecdotes, Religious, Moral, and Entertaining, alphabetically arranged, and interspersed with a variety of useful Observations," I hesitate not to say, that I know of no work, which more happily unites instruction with entertainment. It requires no effort of the mind to be understood, and can weary no one by a long demand of attention to a particular subject. It cannot be read without interest, and it is, in every part, calculated to leave an impression on the mind favourable to virtue, piety, or benevolence. It instructs by example. It can be taken up at a leisure moment, and laid down at pleasure, without leaving a subject unfinished. All who read serious books at all, I am ready to suppose, would like to have in their possession such a book as this. It is a book of amusement for the scholar, and

of profitable instruction to those who read but little. The character given of it when first published, in the Evangelical Review, was as follows: 'This work is well calculated for young persons, and may prove, in many cases, a very acceptable present to them, as it conveys much instruction, mingled with entertainment. It will also serve for a pleasing companion to the traveller in the chaise or the stage coach. In short, it affords a copious fund of rational amusement for a leisure hour. We have no doubt but it will obtain, as it certainly merits, an extensive circulation.'

"ASHBEL GREEN."

The charm of this work is its variety; and no adequate judgment of its interesting contents can be formed from a few extracts. As a single specimen, we take a part of what appears under the article

"PRAYER.

"'What,' says Hervey, 'can be so truly becoming a *dependant state* as to pay our adoring homage to the Author of all perfection, and profess our devoted allegiance to the Supreme Almighty Governor of the universe? Can there be a more sublime pleasure, than to dwell in fixed contemplation on the beauties of the Eternal Mind? Can there be a more *advantageous employ*, than to present our requests to the Father of Mercies?' 'Men (said our gracious Saviour) ought always to pray, and not to faint.'

"The old Duke of Bedford used to say, 'I consider the prayers of God's Ministers and People as the best walls round my house.'

"The great Dr. Boerhaave acknowledged, that an hour spent every morning in private prayer and meditation gave him a spirit and vigour for the business of the day, and kept his temper active, patient, and calm.

"It is said of Colonel Gardiner, that he had always his two hours with God in a morning. If his regiment were to march at four, he would be up at two. Alas! we have few officers who think it their duty or honour to be found in prayer.

"For authors to implore the blessings of the Divine Being on their writings, is considered as a species of enthusiasm by many; yet we find Dr. Johnson, who was never considered as an enthusiast, making use of the following prayer on the occasion of his writing one of his most celebrated publications:—'Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly: grant, I beseech thee, that in this undertaking thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others; grant this, O Lord, for the sake of thy Son Jesus Christ. Amen."

Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest fervency.

"It is related of Horshead, professor of medicine, that he joined devotion with the knowledge and practice of physic. He carefully prayed to God to bless his prescription, and published a form of prayer upon this subject.

"'God,' says Dr. Watts, 'expects to be acknowledged in the common affairs of life, and he does as certainly expect it in the superior operations of the mind, and in the search of knowledge and truth.' The very Greek heathens, by the light of reason, were taught to say, Εκ Διος αρχωμεσθα, and the Latins, 'A Jove Principium Musæ.' In works of learning, he thought it necessary to begin with God. Bishop Saunderson says, that study without prayer is atheism, as well as that prayer without study is presumption. And we are still more abundantly encouraged by the testimony of those who have acknowledged, from their own experience, that sincere prayer was no hindrance to their studies; they have gotten more knowledge, sometimes, upon their knees than by their labour in perusing a variety of authors; and they have left this observation for such as follow: Bene orasse est bene studuisse: Praying is the best studying.

"The following instance may teach us that family devotion may be attended to even by those who are in dignified and publick situations. Sir Thomas Abney kept up regular prayer in his family during all the time he was Lord Mayor of London; and in the evening of the day he entered on his office, he, without any notice, withdrew from the publick assembly at Guildhall, after supper, went to his house, there performed family worship, and then returned to the company."

We ought to state that the paper and typography of this work are excellent. The publishers deserve credit, for the manner in which they have given this delightful volume to the publick.

THE ECCLESIASTICAL CATECHISM, BEING A SERIES OF QUESTIONS RELATIVE TO THE CHRISTIAN CHURCH, STATED AND ANSWERED, WITH THE SCRIPTURE PROOFS. *By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New York. "This is the law of the house."*—Ezek. xliii. 12. *Seventh from the third British Edition. New York. Printed by G. F. Bunce.* 1831.

This small volume has been recommended unequivocally, by men of such

eminence as the Rev. Dr. John M. Mason, of New York; and the Rev. Dr. Andrew Thompson, of Edinburgh. All therefore that we might say in the way of recommendation would be superfluous. We will, however, express the earnest wish, that every Presbyterian in the United States might possess this little manual, and give it a thorough perusal. Presbyterians do not give half attention enough to their church order, and the warrant that it has from the word of God. The answers given to the questions in this catechism, are all professedly built on passages from the sacred oracles, which are fairly and distinctly quoted. The subjects treated may be seen from the following brief table of contents.

"CHAP. I. Of the Christian Church. II. Of Church Fellowship. III. Of Church Government. IV. Of Church Officers. V. Of Church Courts. VI. Of Religious Worship. VII. Of Church Discipline. Notes."

The Catechism is followed by a number of valuable notes. We insert as a specimen one in which Dr. M'Leod combats, and we think successfully, the strange but positively expressed opinion of Dr. Campbell, that the word Εκκλησια, *church*, is never used in the New Testament, but in the two senses which he specifies:

"The success of the gospel, in the first century, was remarkably rapid. Thousands were converted at single sermons. Nothing has equalled it since the creation of the world. The commencement of the millennium will alone afford such another rapid diffusion of light and life. Jerusalem was the principal theatre upon which these wonders were displayed. And yet, even at Jerusalem, some Christian divines inform us, there was, during the apostolic age, only one single congregation of Christians. These writers are certainly beside themselves. Prejudice and inadvertence are not sufficient to account for such misrepresentations. Professor Campbell is more inexcusable than those who *serve the tabernacle*. When an error is connected with the interest, the pride, and the ministerial standing of a person, we are not surprised if he appears to cherish that error. This is the case, in relation to the Independents, but not in relation to Dr. Campbell.

"Ἐκκλησία, in the singular number, is repeatedly applied to all Christians in Jerusalem. Acts viii. 1, and xi. 22, and xv. 4. 'But in *any intermediate sense*, between a *single congregation* and the *whole community* of Christians, *not one instance* can be brought of the application of the word in sacred writ. The plural number is *invariably* used, when more congregations than one are spoken of, unless the subject be of the *whole commonwealth* of Christ.'—*Campb. Lect.* vol. i. p. 204. There was, of course, at Jerusalem, during the apostolick age, no more than one single congregation. This argument is the corner stone of Independency. Remove it, and the tabernacle tumbles.

"There were at Jerusalem several congregations in one church.

"1. The apostles, prophets and elders, would not have remained at Jerusalem, to preach to one congregation.

"2. Diversity of languages did then, as well as now, require different places of worship. Miracles were performed, to confer on ministers the gift of tongues. There must have been different congregations, that the ordinary worship of the Sabbath might be intelligibly conducted.

"3. They had not in Jerusalem large places of worship, in which very large congregations could meet on the Lord's day, for the stated worship. They usually assembled in private houses, *chambers*, and *upper rooms*.

"4. There were in Jerusalem at least fifty thousand Christians.

"Jerusalem was a city of vast extent. Its population exceeded a million of inhabitants. When besieged and destroyed by the Roman army, it contained upwards of two millions. The Jews were then assembled to keep the passover. The ordinary worship of the Jews was conducted in the synagogues. These were their parish churches. There were nearly 500 of them in the capital of Judea.

"In this great city did the Lord begin his great work. *Three thousand*, on one day, *five thousand*, upon another, and, after this, *multitudes*, men and women, were repeatedly added to the church. Acts. ii. iii. iv. chap. Still the number of disciples at Jerusalem *greatly* increased. Even after this, *vast multitudes* were added to the Lord, and they remained in peace at Jerusalem, until the persecution commenced. Acts viii. Again, however, 'the churches had rest throughout all Judea.' The word of the Lord *increased* and *multiplied*. There were in Jerusalem several *myriads*. Acts xxi. 20. Πόσαι μυριάδες is translated in Acts xix. 19, fifty thousand. A myriad is, without dispute, ten thousand. At the time alluded to in this verse, there is every reason to believe, that there were in Jerusalem no less than twenty organized congregations belonging to that presbytery. He who carefully consults the sacred history will find the absurdity of limiting the number of Christians in Jerusalem, Antioch, Ephesus, and Corinth, to a single congregation in each place. These very large cities, however, appear to the Principal of Marischal college, as villages quite inferior to Aberdeen. During the triumphs of the gospel, they contained but a single Ἐκκλησία in each of them."

D.

Spruce Street Lectures. *Lecture I. Delivered on the Evening of the 2d November*, 1831, *by the Rev. Ezra Fisk, D. D. of Goshen, N. Y. The Inability of Sinners Considered. "No man can come unto me, except the Father, which hath sent me, draw him."*—John vi. 44.

This discourse is the first of a series of lectures on the fundamental and most important doctrines of the Christian system, which are now in a course of delivery, in the Sixth Presbyterian Church of Philadelphia. At a time when rash and dangerous innovations are attempted, on the principles and truths which have been considered as sound and sacred by the best and wisest men, since the period of the Protestant reformation, a number of ministerial brethren in this city have thought it might be useful, to invite from abroad preachers of talent and standing, to discuss publickly some of the leading points in Christian theology; and to publish the discourses delivered, as soon as practicable. It was at first intended that these lectures should be preached and printed in a regular systematick order. But to accommodate the preachers, it was found necessary to relinquish this plan; nor is it believed that an adherence to it would have been of much advantage. If the subjects treated are well handled, it is of little importance, especially for popular hearing and reading, in what order they are discussed.

We can truly say, that we have never seen the subject of the discouse here announced, so satisfactorily treated, as it is in this lecture. The preacher proposes I. To answer the question—What is coming to Christ? II. To discuss the answer given by our Lord in the text—"No man can come to me, except the Father, which hath sent me, draw him." The first of these divisions is treated summarily and briefly. What is said, results in this—The coming to Christ contemplated in the text is, "coming to him for salvation—into covenant union with him, perpetual in its glorious results." The second division of the subject—"The *assertion* of the text that without the agency of the Holy Spirit no man can come to Christ"—is discussed at considerable length. In advancing to the main point in the controversy on this subject, Dr. Fisk remarks:—"There is much speculation on the *inability* intended in this declaration of Jesus Christ; and there is certainly great importance attached to the inquiry into its meaning. The importance, however, arises not so much from any inherent difficulty in the investigation, or any liability of an honest mind to err, in the interpretation of the text, or in its practical application, but from the multiplied speculations and bad philosophy of the age. It is undeniably true that no man ever did come to Christ without the agency of the Holy Spirit; no believer of the gospel can suppose that any man ever will come without it; and the Saviour asserted that none *can* come except by this agency. What more is necessary then, to admit that the inability is entire, a complete preventive?

"Apart from the meddlesome philosophy which has intruded its blindness to obscure the light, I perceive only one reason for pursuing the inquiry another step. That is, to show the consistency of this announcement with God's commands, which bind us to love him and believe on Christ. On this subject, the facts, as stated in the Scriptures, are entirely satisfactory to my mind. There can be no doubt that God's commands are peremptory and binding on all individuals of the human family, to whom the word of his revelation is sent. Nor can there be any doubt that men are unable to come without the agency of the Holy Ghost. Here are two facts, revealed with equal plainness, and each positively asserted. Are they consistent with each other? This is the question. If they are not, there is inconsistency and inequality with God, because he has asserted both, and applied them to the same persons. We come, therefore, to this examination, with the assurance of their entire consistency in fact; and if *we* cannot perceive it, we may be certain the defect is in us, and not in the divine administration. It is a case in which we are not at liberty to hold to one and reject the other. Both are facts, and must be consistent.

"Whether such commands would have been given to us if there had been no mission of the Holy Spirit, perhaps we are not competent to say; but we know that they are not given without it. I speak not now of the providential agency which God exercises over and in his creatures, but of that mission of the Spirit, whose object is, by an unseen influence, to 'reprove the world of sin, and of righteousness, and of judgment,' to take of the things of Christ, and show them unto his people. This influence constitutes an essential part of God's administration, and he is ever ready 'to give the Holy Spirit to them that ask him.'

"The character and effect of this inability to come to Christ, is a proper subject of inquiry, and should in these days be well understood. The subject embraces much, and can only receive a brief examination at this time. Here let me say, that the circumstances under which I address you, and the occasion, together with the false philosophy so often mingled in the discussion of this subject, must be my apology for detaining you with a philosophical investigation. Some apology seems necessary, for I have not forgotten the

apostle Paul's caution, to 'avoid oppositions of science, falsely so called.' But since this subject has been so involved, I may be permitted to recollect another caution by the same apostle; 'beware lest any man spoil you through philosophy and vain deceit.' I hope to regard these cautions, and show how philosophy has obscured this subject."

After this apologetical introduction, Dr. Fisk goes into the philosophical argument; where he shows that he is "at home"—handling points with which he is familiar. We know not what answer the adopters of the theory which he opposes can or will give to his statement and arguments; but we are well persuaded they can give none that will satisfy a discerning, candid, and unprejudiced mind. We have been tempted to extract the whole of this part of the discourse; but it is too long for our pages, and if it were not, we ought not to detach it from the rest of the discourse. We hope many, very many, of our readers will purchase each a copy of this lecture, and also one of each of those which shall succeed it, as they severally proceed from the press. Indeed, it must be recollected, that on the prospect of indemnity for continuing to print the lectures, the publication of the entire series must depend. We are pressed for space, but we know not how we can better employ as much as we can spare, than in laying before our readers the conclusion of this excellent discourse. It is as follows—

"What now are the *uses* to be made of this doctrine?

"One very important use is to *humble* man before God. If men are so sinful that they cannot deliver themselves, either from its curse, or from its dominion, they have reason to be humble. They have reason to be humbled under a sense of their sinfulness and their impotence. There are few things of which men are more inclined to be proud than of power. Children early discover a disposition to glory in their strength, or their capacity to accomplish what they consider important. Men are naturally fond of power in all its relations and influence, and are prone to become vain in their imaginations, forgetting their sin and weakness before God. But when once they are taught this doctrine by the Holy Spirit, they are prostrated in the dust, and feel themselves at the disposal of sovereign mercy. The pride of man needs to be humbled for his own benefit; and God will have sinners humbled, that his own power may be manifested in them. 'Whoso exalteth himself shall be abased.'

"Another *use* of the doctrine is to *convince men of sin.* So long as sinners perceive no danger, and feel confident in their ability to turn themselves to God at any time, they will not listen to the invitations of mercy, or care for the representations of their danger. No sinner will be likely to feel much anxiety for the salvation of his soul, while he considers it as depending on his own choice or ability. There is no truth, which the Holy Ghost more frequently and efficiently uses, to convince men of their sin and danger, than their lost, helpless condition by nature. The publican felt this when he cried, 'God be merciful to me a sinner.' So fully does the Spirit convince men of their helplessness, when he draws them to Christ, that their cry is, 'Lord, save, or we perish;' and ever after, they live and walk by faith, looking to Christ, in whom is their strength, and depending on the Holy Spirit for guidance.

"The Spirit often teaches sinners their danger before he teaches them their helplessness; they look more at the sin of their conduct than the sin of their hearts. In such cases they commence an effort to make themselves better. They try expedient after expedient, confident that they can turn themselves to God. But under the teaching of the Spirit they learn that they make themselves worse instead of better. Let a sinner perceive that he deserves endless misery, and is in imminent danger of his soul—if he has, or think he has power, he will make exertion for his safety. But let him perceive that he is ready to sink into everlasting perdition, and feel that his sin renders him helpless, an agony of distress will fill his soul; and if Christ had not sent the Holy Spirit, despair would drink up his own spirit. Then he trusts in Christ, and is thus drawn by the blessed agency of the Holy Ghost.

"But here it may be possibly asked, if this doctrine be not calculated to discourage sinners from seeking the Lord? I suppose it is possible for cavillers to pervert the truth, and even wrest it to their own destruction; but that it is calculated to discourage men from trusting in Christ, and accepting salvation, as it is freely offered to them, I cannot admit. I know that some have said the doctrine is calculated to lead men to sit down quietly and wait God's time to save them, alleging, that if he do not save them, the fault will be in the Saviour and not in themselves. This cavil never came from a sinner, deeply anxious for his soul's salvation. But if the objection were founded in fact, the influence would not be to quiet the feelings. Suppose a case, which, I think, may illustrate the influence of the sentiments intended in the objection. Were it announced to us that the flames are encroaching upon this house, and that if we remain in it a few moments longer we must inevitably be consumed, and that we are unable to get out of the house; would we lie down and sleep? No, every bosom would be filled with wakeful agony. But to make the case somewhat parallel to the

real situation of the sinner, we must suppose two things more—that our sinfulness alone disables us from escaping, and that God is entreating us to accept his efficient and certain relief. Then if we should perish in the flame to-night, would there not be crime as well as helplessness in our case? Would there not be a striking analogy in the feeling, likely to be excited in such a case, to the conviction of sinners taught of God? To my mind the analogy is easily traced.*

"It is again objected that this doctrine sets aside the use of means with impenitent sinners. To this I reply, in unqualified terms, that exactly the reverse is true. If the excellency of the power were of men, every thing would be confused, uncertain, and discouraging. But since it is of God, and not of men, we may hope for success, relying on his ability, which is constant and efficient, to connect the means with the end. This is too plain to need further illustration.

"It is further objected, that it is inconsistent and useless to exhort sinners to repent or perform any Christian duty, if this doctrine be true. I know it sounds very singular to some ears to hear such addresses to sinners as 'look ye blind—hear ye deaf—awake thou that sleepest and arise from the dead, and Christ shall give thee light.' I doubt not many think such exhortations useless. But so it is, men are thus described, and thus exhorted in the gospel of Christ; and who will undertake to say they are inconsistent? God has ordered us in the gospel commission to announce most distinctly the guilt, helplessness, and misery of sinners; and at the same time to exhort, entreat, and command them to repent. Our warrant is plain, and our prospect of success, in these announcements, rests on the mission of the Holy Spirit. When the voice of the Spirit accompanies the exhortation, sinners hear and come to Christ. I have already shown the consistency of the doctrine with God's commands, and this rests on the same principle. But I must not longer dwell on this topick; let me say once for all, the human heart and human ingenuity have employed their utmost efforts to multiply and propagate objections and cavils against this doctrine. Here let a very strong fact be distinctly marked—one fixed and intelligent look within, upon the character of the heart as disclosed by the light and teaching of the Holy Ghost, disarms every objection, and prostrates the sinner in deep self abasement, and covers him with shame, crying, 'wo is me, for I am undone.' No cavil or objection can stand before a conscience enlightened by the Spirit of God.

"A very important *use* of this doctrine is to lead Christians and ministers of the gospel to cultivate a sense of dependence on the special influence of the Holy Spirit, and pray for his agency. No matter how great man's physical power may be considered by others, Christians must feel their entire dependence on the Spirit's blessed agency, which alone can bring men to Christ, enlighten their minds and sanctify them for his service and glory. The more sensible men are of their helplessness and real necessity, the more they will pray for the grace of God. The doctrine tends to induce in Christians a more constant sense of responsibility under the gospel administration, where the Holy Ghost is sent to humble, enlighten, sanctify, and guide them in the knowledge of his will, and discharge of Christian duty. Dependence on the Spirit and responsibility go together. The whole gospel urges upon us this sense of dependence on the Holy Ghost. He takes of the things of Christ, and shows them unto us; and we cannot be too thoroughly impressed with the importance of relying on this influence. Christians do not pray enough for this blessed agency; and too often they attempt the performance of duty with little or no sense of their dependence. This explains their frequent failure and the meagerness of their graces. While Paul recognised, fully, the truth of Christ's declaration, "without me ye can do nothing," his humble and confident reliance on the influence of the Holy Ghost, enabled him to say, "I can do all things through Christ, who strengthens me." It is not a sense of inability, which prevents Christians from growing in grace and fulfilling their obligations, but leaning upon their own understanding, and relying on their own strength.

"Under the influence of this sentiment of dependence, and a view of the helpless condition of sinners, ministers of the gospel will be more likely to rely on the Spirit's influence, and pray for his agency to accompany their ministrations. They will keep the doctrine of the Holy Spirit's agency distinctly in their own and the view of others. It was a judicious remark of a sensible elder in the church, "if ministers of the gospel would honour the

* It is questionable whether, in the whole extent of the Presbyterian church, there is, at this time, a congregation in which there is a more general awakening, a more hopeful revival of religion, than in that of which Dr. Fisk is the pastor. Here is a practical demonstration of the utter and absolute fallacy of the representation, that impenitent sinners are rendered careless and indifferent to their state, by being told of their entire inability to convert themselves—that regeneration is solely the work of the Holy Spirit.—Ed.

Holy Ghost more in their preaching, the Holy Ghost would honour them.

"One direct object of preaching the gospel is, to convince men of sin—of their lost, disabled, perilous condition under its influence—of the direct and certain consequence of sin, everlasting destruction from the presence of the Lord and from the glory of his power. Another important object is, to convince or teach them of the righteousness, not only of the law which condemns them, but of Christ, by which alone they can be justified—to explain the scheme of salvation by Christ, and the principles of the administration under which they are planned. This is to be done, "not in the words which man's wisdom teaches, but which the Holy Ghost teaches." O how necessary that ministers of Christ should be deeply impressed with the sense of their dependence on this heavenly instruction and influence! They should go from their closet to the pulpit, to the family, and every parochial service. They should carry the case of sinners before the mercy seat, unite the conviction and conversion of their souls to the intercession of Jesus Christ, which alone can prevail, to send down the answer of peace.

"One important practical question must close this protracted discussion. I propose it to every individual in this assembly. Is the agency of the Holy Spirit drawing you? If you feel inclined to seek the Lord, be sure the Spirit is striving with you. That some such inclinations are awakened here, I doubt not. Be cautious that you resist not the Holy Ghost. Recollect that you live under an administration in which this is the last agency employed for your salvation; resist this, and you must perish forever. Recollect that you live in a time greatly distinguished for the outpouring of this blessed influence. You take upon yourselves a fearful responsibility, if you resist the gracious influence. You may, for aught I know, have come very near to that point, when it shall be said of you as of Ephraim, "let him alone." How tremendous the prospect! How urgently should this caution be pressed upon your excited attention! And ye careless ones, remember that your carelessness costs you no small efforts to resist the Holy Spirit; and wo be to you, when you shall have succeeded effectually in quenching the Spirit.

"Christian brethren! take heed that you grieve not the Holy Spirit of promise. Cherish his influence; live under his guidance; pray for his agency to convince and convert perishing sinners. May the Lord hear, answer, forgive, bless, and save us all in Christ Jesus. Amen."

The continuance of our review of the Review in the Christian Spectator, we must, though reluctantly, postpone to the coming month.

Literary and Philosophical Intelligence, etc.

Not long since we read, in a short life of Sir Isaac Newton, published in a weekly periodical in this city, a statement that at a certain period in the life of that great man, he was visited with a temporary insanity—after which, it was said, he never attempted any thing that required close, long, and laborious thought. This was perfectly new, and equally surprising to us; although we had before heard, that Newton did not retain his mental vigour in advanced age, as fully as is witnessed in many old men. It was, therefore, with much pleasure that, in the Christian Observer for September last, we met with the following article. The whole story, it appears, is an infidel exaggeration, or rather fabrication; which Christians, as in too many other cases, have incautiously helped to circulate. The article to which we have referred is as follows:—

"M. Biot in his life of Sir Isaac Newton, has endeavoured to prove, on the testimony of a manuscript note of Huygens, buttressed by various collateral facts, that Sir Isaac Newton became deranged in mind in consequence of the destruction of his manuscripts by his dog Diamond; and that he never recovered his mental powers sufficiently to produce any great work after this epoch, though he was only forty-five years old at the time. M. de la Place exultingly adds, that this accounts for the author of the Principia turning his thoughts to theology, and writing on prophecy and biblical criticism, which Voltaire sneeringly urged as a proof that the most exalted mind is not always free from superstitious credulity. Till the publication of M. Biot's memoir, these alleged facts were wholly unknown in England or elsewhere, either from writing or tradition; but they have been lately extensively circulated under high auspicies in this country, in the Life of Newton by "the Society for the Diffusion of Useful Knowledge;" who, to their disgrace be it spoken, have not only adopted M. Biot's statement, but also the infidel sneers grounded upon it. Most happy, therefore, are we in being able to

inform our readers, that Dr. Brewster, in his Life of Newton, just published in Murray's Family Library, has collected a number of interesting facts, bearing upon the point, from which, though it certainly appears that Newton laboured under a temporary nervous irritability, caused by fever and want of rest, yet that it was *only* temporary; that his exertions, mathematical, theological, and critical, bear powerful testimony to his vigorous powers of mind at the very period of his alleged incompetency; and that all his theological publications were composed in the vigour of life, before the illness which is said to have affected his reason. We may take an opportunity of detailing the facts more fully, as well as some other interesting particulars in Dr. Brewster's valuable narrative; but in the mean time our readers may procure the book for themselves. It does great honour both to Dr. Brewster and Mr. Murray's popular series; and particularly for the praiseworthy anxiety with which the deeply scientific writer rebuts the insinuations of scepticks against Christianity."

The two following articles of the most recent intelligence from Constantinople, belong to this department of our work, and are of too much interest to be omitted.

"*Constantinople, Oct.* 10.—On the 5th instant, a natural phenomenon, such as few persons remember, and the effects of which have been most destructive, filled with terror the inhabitants of this country, who are at the same time suffering under all kinds of evils. After an uncommonly sultry night, threatening clouds rose about 6 in the morning in the horizon, to the south and west, and a noise between thunder and tempest, and yet not to be compared to either, increased every moment, and the inhabitants of the capital, roused from their strife, awaited with anxious expectation the issue of this threatening phenomenon. Their uncertainty was not of long duration; lumps of ice, as large as a man's foot, falling first singly, and then like a thick shower of stones, which destroyed every thing that they came in contact with. The oldest persons do not remember ever to have seen such hail stones. Some were picked up half an hour afterwards, which weighed above a pound.

"This dreadful storm passed over Constantinople and along Bosphorus, over Therapia Bejukdere, and Belgrade, and the fairest, nay, the only hope of this beautiful and fertile tract, the vintage just commenced, was destroyed in a day. Animals of all kinds, and even some persons, are said to have been killed, an innumerable quantity are wounded, and the damage done to the houses is incalculable. Besides that scarcely a window has escaped in all the country, the force of the falling masses of ice was so great, that they broke to atoms all the tiles on the roofs, and shattered like musket balls planks half an inch thick. Since that day the rain has not ceased to pour down in torrents, and from the slight way in which the houses are built, almost wholly consisting of windows, and with very flat roofs that have nothing to keep off the wet beside tiles, innumerable families are not much more comfortable than in a bivouac. If, in addition to this, we consider that in consequence of the burning of Pera, and the great fires in Constantinople itself, many have no shelter whatever, and recollect besides the plague, which continues to spread, and the cases of cholera which still occur, both together indeed make the whole a most gloomy picture.

"The delay which has taken place in rebuilding the houses burnt down is not yet remedied, because the directions have not yet been published, which are to obviate the defects of the mode of building hitherto practised, and to afford greater security against fire; and, however injurious this delay may be to many an unsheltered family, it may be easily accounted for, without imputing blame on the government, which has to contend with innumerable obstacles in the introduction of any, even the most useful innovation. The houses taken from the Catholick Armenians at the time of the persecution, most of which are in ruins, have been restored to them.

"A journal in the Turkish and French languages will shortly be published here, by order of the Sultan, and under the special direction of a commission appointed for that purpose. The prospectus of this journal, which is to be published once a week, has been printed in the Turkish language, and distributed among the publick."

The Comet.—The European papers speak of a Comet that will appear within 60,000 miles of the earth's orbit, some time in the year 1832. If the earth should happen to be in that portion of its orbit, nearest the path of the comet, in its approach to the sun, they say its motion will be much disturbed, and serious consequences may reasonably be apprehended. M. Lalande has computed that comets may pass within 30,000 leagues without sensibly deranging the motion of the earth. The comet of 1470, approached so near the earth as to increase its periodical time upwards of two days; and had its mass been equal to that of the earth, it is computed by La Place, the earth's motion in her orbit would have been equally retarded, and consequently have increased the length of the year nearly 49 hours. As no such effect was produced, the disturbing force of the comet was considered insensible. The mass of the comet was 15000th part less than that of the earth. In 1454, the moon was eclipsed by a comet, which

must have passed within 200,000 miles of the earth—and it is known that no effect was produced by its attractive force, either on the earth or moon.—The immense velocity of comets may be a principal reason why they do not sensibly affect the motion of the planets. That of 1680, was calculated by Newton to move at the rate of 800,000 miles an hour, and Boybone observed one at Palermo, in 1670, whose velocity he computed to be equal to 2,500,000 miles an hour. The comet of 1450, is best known by astronomers. Its period is computed to be about 75 years, though from its motion being disturbed by the planets, it is sometimes longer. It appeared in 1632, very bright; and was looked after with very great anxiety in 1758; but Clairault determined from calculation that it would not appear till April, 1759.

The increased length of its period he attributed to the influence of Jupiter and Saturn, near which it would pass. It accordingly approached nearest the sun on the 12th of March, 1759. If this is the comet to which the European papers refer, it will not appear until 1834 or 5—the distance of this comet from the sun, when in the extreme end of its orbit, is about 82,000,000 miles; yet it returns regularly, and its period has been calculated by the mathematician within 30 days.

English Tariff on Titles.—A professor in the University of Cambridge, (Mr. Babbage,) has published a work containing severe charges of personal ambition and aggrandizement, against the Royal Society of London, and others as severe against other societies and distinguished individuals. It is entitled "*Reflections on the Decline of Science in England.*" The following tariff of admission to some of the principal societies, including composition for anuual payments, is contained in it. The letters are the society initials.

Royal Society,	£50	0s.	F.R.S.
Royal Soc. of Edin.	15	4	F.R.S.E.
Royal Acad. Dublin,	26	5	M.R.I.A.
Royal Soc. Lit.,	36	15	F.R.S. Lit.
Antiquarian,	50	8	F.A.S.
Linnæan,	36		F.L.S.
Geological,	34	13	F.G.S.
Astronomical,	25	4	M.A.S.
Zoological,	26	5	F.Z.S.
Royal Institution,	50		M.R.I.
Royal Asiatic,	31	10	F.R.A.S.
Horticultural,	48	6	F.H.S.
Medico Botanical,	21		F.M.B.S.

Mr. Babbage remarks, that "those who are ambitious of scientifick distinction may, according to their fancy, render their name a kind of comet, carrying with it a tale of upwards of forty letters, at the average cost of £10 9*s.* 9½*d.* per letter."

Safety of Steam Engines.—The Societé d'Encouragement of Paris have decided upon granting two premiums:—"One to him who shall perfect and complete the means of safety which have hitherto been employed or proposed, against explosions of steam engines and other boilers, or point out better ones; the other, to him who shall invent a form, and a construction of the boiler, which will prevent or annul all danger from explosion.

Each of these premiums shall be two thousand francs, and decreed to any Frenchman or foreigner who shall be deemed most worthy of it.

The method proposed must have been tested by at least six months' trial in a steam engine of high pressure, of ten horse power or larger, or on a boiler of equal force. The efficacy of the proposed improvement must be duly authenticated, and the inventor must renounce any intention of securing patent privileges. The memoirs, designs, or models, reports or certificates, must be sent before the first of July, 1832.

Emigration to Liberia.—The schooner Crawford sailed from New Orleans on the 13th ult. for Liberia, with twenty-one emigrants from Kentucky. She took out a large supply of merchandise, books, medicine, &c. &c. for the use of the colony. The expedition is under the superintendence of Charles G. Shave, M. D. of Cincinnati, a talented and worthy young gentleman who volunteered his services, and gratuitously gives them to the colonizing enterprise. It is added, that not a drop of ardent spirits was taken in the Crawford.

Petersburg, (Va.) Dec. 20, 1831.

The Sora.—It has long been a question among naturalists, (and still unsettled, unless the fact we are about to mention should put it at rest,) *whence cometh the sora, and whither goeth it?* This interesting bird usually makes its appearance along the tide waters of Virginia, about the middle of August; and leaves the first severe frost.

During last week, one of a party skating on a meadow in the vicinity, happened to break in, when immediately upon extricating himself, *four or five soras came through the aperture*, one of which was caught. The others retreated beneath the ice, and thus escaped. The captive bird was brought alive to town, has been seen by many, and there can be no doubt as to its species. The sora, therefore, does not always emigrate, if it changes its clime at all; which, from its being a clumsy flyer, it is as little able to do as any individual of the feathered race.

The Seat of Taste.—By covering the tongue with parchment, sometimes in whole, and sometimes in different parts, it has been determined by two experiments in Paris, by MM. Guyot and Admyrauls,

that the end and sides of the tongue, and a small space at the root of it, together with a small surface at the anterior and superior part of the roof of the palate, are the only portions of surface in the cavity of the mouth and throat, that can distinguish taste or sapidity from mere touch. A portion of the extract of aloes, placed on any other part, gives no sensation but that of touch, until the saliva carries a solution of the sapid matters to those parts of the cavity.

The Journal of Commerce has this paragraph:—The number of deaths in the city of New York last week, was *one hundred and eighty-seven;* a number very unusual for this season of the year, and seldom equalled in the most sickly portion of the year. The greatest number in any one week, during the last five years, was 204. The average number through the year, is about 100. If we inquire for the cause of this uncommon mortality, it is to be found in the prevailing influenza. For though not a formidable disease in itself, it proves fatal in a great many cases where the constitution has been previously shattered, and will no doubt sow the seeds of consumption in hundreds of others. On looking at the inspector's returns, we find that an unusual portion of the deaths during the week, were occasioned by diseases of the lungs. Only 11 are put down to the credit of influenza; but then there are 43 by consumption, 17 by inflammation of the lungs, thirteen by croup, and others by different diseases, generated or aggravated by influenza, sufficient to swell the number to 100.

Nashville, (Ten.) Dec. 15, 1831.—It is within the memory of some of the oldest citizens of the neighbourhood, that twice only since the settlement of this country, has the Cumberland river been so thickly frozen as it is at present. In the winters of 1787–8 and 1795–6 it was crossed by passengers, since which period, till now, the same circumstance has not happened. The snow of 10 or 12 inches which fell early last week, has suffered little or no diminution. For no morning, within ten days, has the thermometer been above 10 degrees, but, on the contrary, has more than once sunk below zero.

Singular Phenomenon.—The Ulster Plebeian states, that during the late severe snow storm, many of the inhabitants of Kingston, New York, witnessed vivid and repeated flashes of light, apparently not many feet from the earth. So brilliant were some of these corruscations, that in some instances the hand was applied to the eyes for a few seconds, to enable them to recover from their momentary blindness.

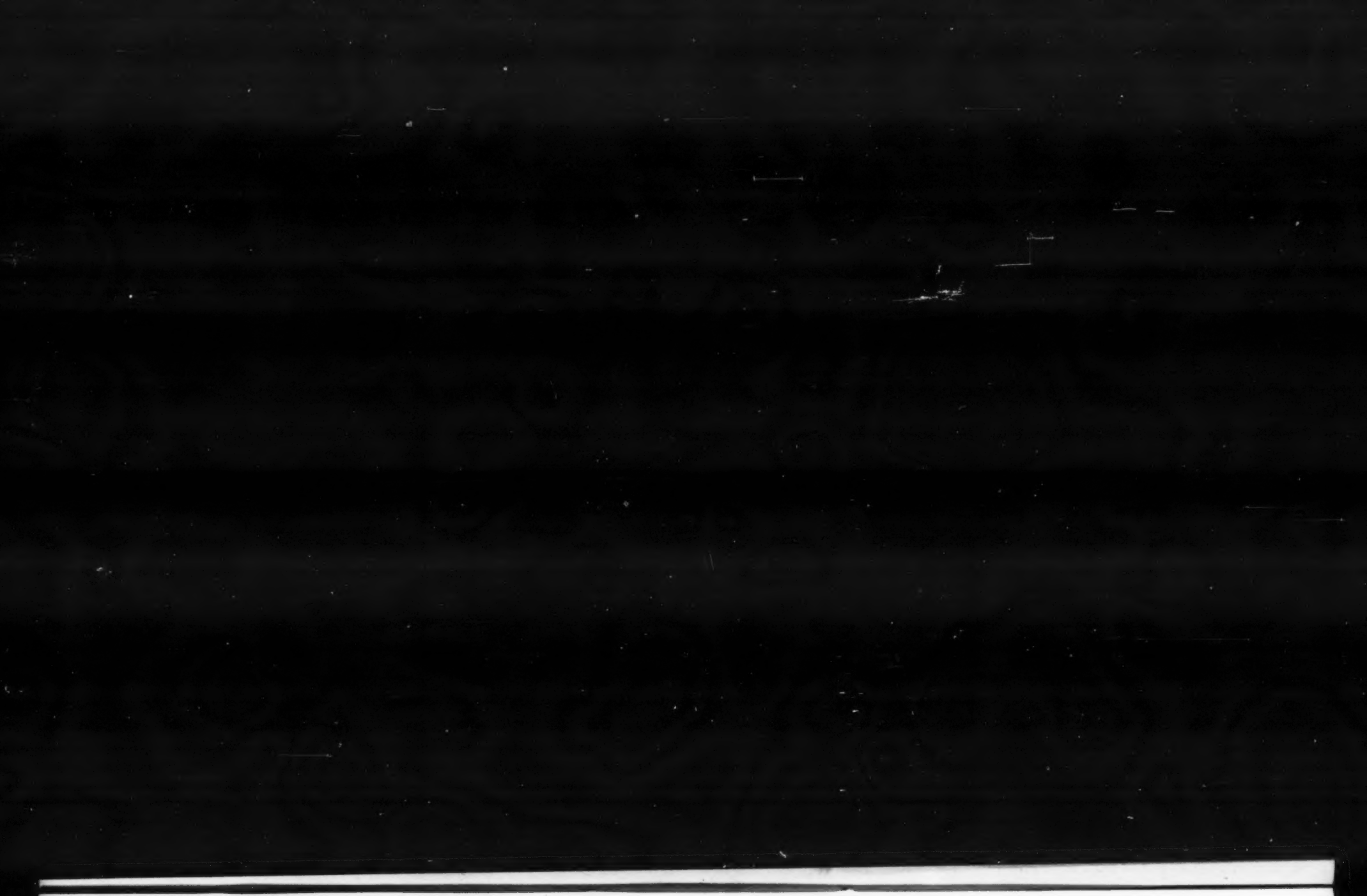
Mrs. Hannah Adams, one of the most remarkable literary personages of this country, died on Friday the 16th inst. at Brookline, in Massachusetts, having arrived at an advanced age.

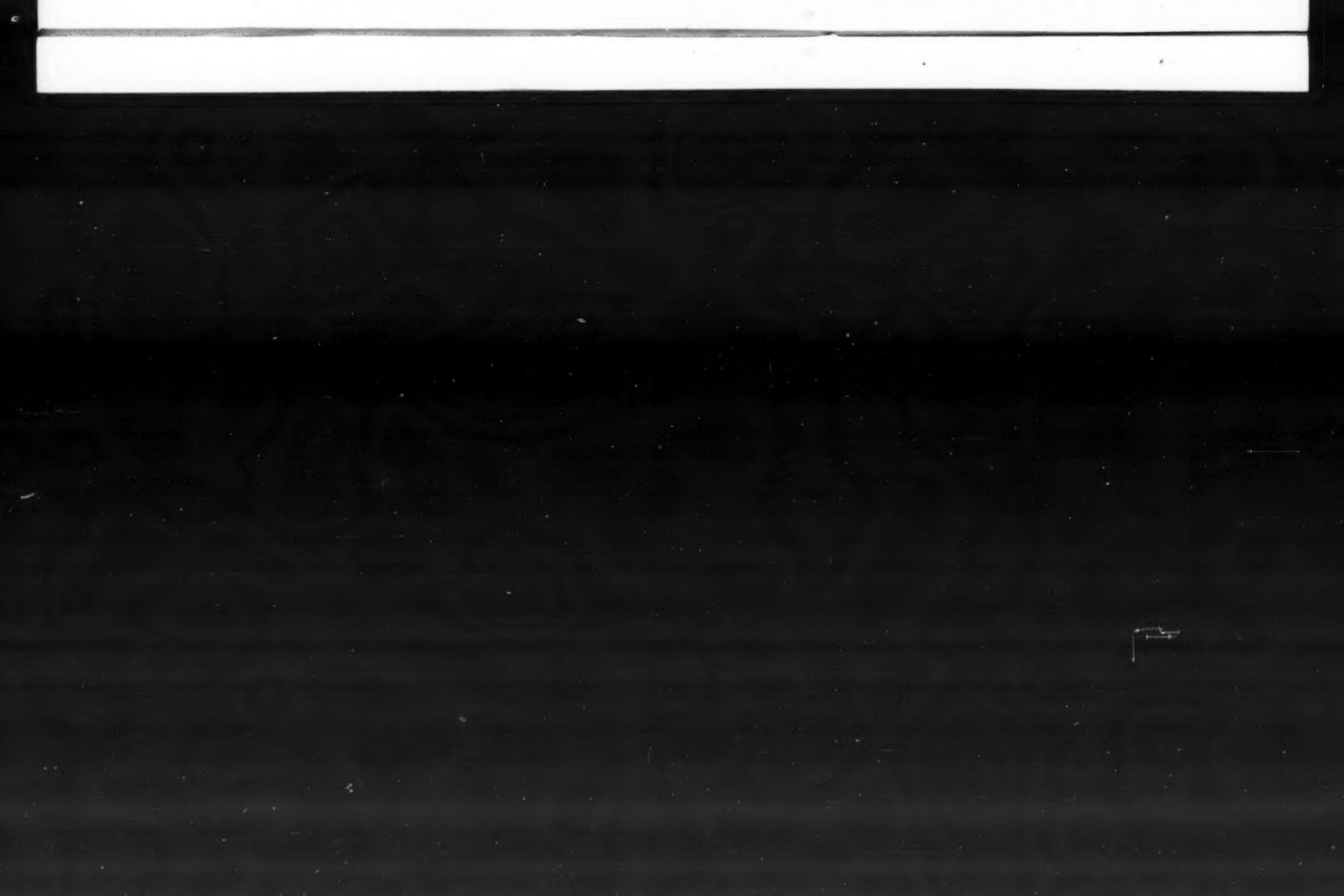
Religious Intelligence.

With the commencement of the present year, we cease to append to our Miscellany "The Missionary Reporter," and return to our original plan of communicating Religious Intelligence to our readers. This is done not from any dissatisfaction with the Missionary Reporter, to which we earnestly wish the patronage of the churches may be extensively given. But that publication is no longer connected with the Educational Register; and on the vastly interesting subject of education, as well as on that of missions, we feel it to be our duty to give information to our subscribers; and we cannot connect both the Reporter and a publication on the subject of education, which we understand is ere long to appear, with the Christian Advocate. We think, moreover, that with the original number of our pages, forty-eight, we can give the substance of the intelligence relative both to education and to missions, in a condensed form, so as to be even more satisfactory to most of our readers than the whole of the details. This therefore we shall endeavour to do, although it will cost us some additional labour.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

The Secretary of the Board of Missions, in compliance with the direction of the Executive Committee, and in their name, has made





a very impressive address to the "PASTORS, ELDERS, CHURCHES, and CONGREGATIONS," of the Presbyterian church. This address has been published at length in the *Reporter*, the *Presbyterian*, and perhaps in some other periodicals. It has, therefore, probably been seen and read by the most of our subscribers. But although this should have been the fact, we think it may be well for all to read a portion of it again; and for ministers of the gospel to read to their people, if not the whole, at least the concluding part of the address, which is as follows:—

"It has long been the settled purpose of the Board of Missions, *never to withhold a commission*, from any duly qualified labourer who was willing to engage in their service, on account of their *immediate want of the funds* required for his support in a missionary field. And although their treasury has frequently been empty, and sometimes overdrawn to a large amount, yet they have never dared to turn away their ears from the cry of the needy, and stay the footsteps of a herald of the cross, who was ready to minister to their spiritual wants, because the churches whom they served had failed to furnish them with the necessary resources. They have had confidence both in the ability and disposition of those churches, to enable them ultimately to fulfil all the pecuniary engagements, into which they deemed it necessary and proper for them to enter, for the successful prosecution of the benevolent enterprise in which they are engaged. From past experience, we are fully satisfied that this confidence has not been misplaced. The time was, brethren, and that time is no further distant than the year 1828, when the income of the Board of Missions, for twelve months, amounted to no more than 2400 dollars. This fact was, indeed, humiliating, mournful, and discouraging; but the real and tried friends of the Board, were not even then utterly disheartened, their efforts were not suspended. 'They were troubled on every side, yet not distressed; they were perplexed, but not in despair;—cast down, but not destroyed.' Out of darkness there arose light; from their very weakness they gathered strength. They were strong in the Lord, and in the power of his might. They gathered up the mantles of the departed saints, who had laboured with them in the missionary enterprise in better days, they smote upon the deep and turbid stream which impeded their progress, they called upon the God of Elijah, and moved onward. The Board of Missions was reorganized, its plan of operations was improved, the sphere of its labours was greatly enlarged, a spirited appeal was made to the liberality of the churches; and in the short space of only three years, they had the unmingled satisfaction of reporting to the General Assembly, that their Missionaries had been increased from 31 to 233; and their resources, from *twenty-four hundred* dollars to nearly as many *thousands!* Under the powerful influence of these delightful recollections of the *past*, you will not think it strange, beloved brethren, when we seriously assure you, that, although the treasury of the Board is at the present moment *overdrawn*, to the amount of 6000 dollars; and although this amount, and at least *ten thousand dollars* in addition, will be required at our hands by the month of June next, we nevertheless entertain the most animating and consoling hopes for the *future*. Nor will you be either surprised or offended, if, in view of the statements we have now submitted, with impassioned earnestness and strong expectation, we repeat our supplications to you,—as patriots, as philanthropists, as Presbyterians, as *Christians*—for immediate, liberal, pecuniary assistance. We ask your contributions—in the name of our needy Missionaries and their dependent families—in the name of the many thousands of the perishing poor whom they serve in the gospel; in the name and as the servants of the highest judicatory of the Presbyterian Church in these United States; and in the name which is above every name, of the ever glorious Head of the Church militant and triumphant—even of Jehovah Jesus, who, for the encouragement of pious liberality, said when upon earth, 'whosoever shall give a cup of cold water to a disciple in the name of a disciple, shall not lose his reward'—and who will say, upon the throne of judgment, when he places on the brow of the objects of your charity the crown of eternal glory, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

MISSIONARY CONVENTION AT CINCINNATI, OHIO.

This convention took place in consequence of the following act of the General Assembly, in May last, viz:—

"In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommend to the Synods of Ohio, Cincinnati, Kentucky,

Tennessee, West Tennessee, Indiana, Illinois, and the Presbyteries connected with the same, to correspond with each other, and endeavour to agree upon some plan for conducting Domestic Missions, in the Western States, and report the result of their correspondence to the next General Assembly. It being understood that the brethren in the West, be left to their freedom, to form any organization, which in their judgment may best promote the cause of missions in these States:—and, also, that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this correspondence provided they desire it."

There were delegates to the convention from the Synods of Pittsburgh, Ohio, Cincinnati, Kentucky, Indiana, and the Western Reserve. The Rev. James Blythe, D. D., was chosen moderator, and the Rev. Messrs. A. O. Patterson and S. Steel, clerks. The convention sat just one week; and although there was much earnest debate, it is stated that there was little or no acrimony, and that kind feelings were cherished amidst discordant views and wishes. The convention commenced its sittings on the 23d of November, and rose on the 30th. The following minute contains the result of the whole.

"Wednesday, nine o'clock, A. M. The Convention having been duly constituted, a motion was made by the Rev. Dr. Wilson, to postpone the whole business before the Convention, for the purpose of taking up a substitute, which was read. Two motions for amendment having been made and negatived, the motion for postponement was carried, and the substitute was adopted by a vote of 54 to 15, and is as follows:—

"Whereas, it appears from the report of the committee to receive and report all written communications to the Convention, that of the Presbyteries in the Valley of the Mississippi, fifteen, entitled to forty two votes, have not been heard from. That one entitled to two votes, is in favour of both Boards as they now exist—that one entitled to four votes, is in favour of the American Home Missionary Society—that two entitled to eight votes, are in favour of an Independent Western Society—that one entitled to two votes, is in favour of an ecclesiastical supervision, and opposed to voluntary associations—and that seven entitled to twenty-two votes, are in favour of the General Assembly's Board in its present organization; and whereas, twenty Presbyteries entitled to seventy votes, being actually present in the Convention, a plan for the establishment of a Western Board of Missions, under the care of the General Assembly, after a full discussion, has been rejected by a vote of forty-one to twenty-eight, and as it appears to the Convention from these facts, that no arrangement, into which we can possibly enter, is likely to reconcile conflicting views on this subject; that so far from healing divisions, or restoring peace to the churches by any new expedient, they would only tend to multiply the points of difference and increase the evil; therefore, resolved, that under these circumstances, they deem it inexpedient to propose any change in the General Assembly's mode of conducting Missions, as they fully approve of that now in such successful operation, and that the purity, peace, and prosperity of the Presbyterian church materially depend on the active and efficient aid, the sessions and Presbyteries under its care, may afford to the Assembly's Board."

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The Reporter contains reports, for the month, of 12 or 13 missionaries, whose services have been rendered in the States of N. York, Pennsylvania, Ohio, Indiana, Illinois, Kentucky, Tennessee, and Alabama.—A statement is given of the whole number of missionaries (except twenty or thirty voluntary agents) who have been employed by the Board of Missions, since their last annual report was laid before the General Assembly, in the *different States and Territories.*

New York,	40
New Jersey,	4
Pennsylvania,	34
Delaware,	2
Maryland,	3
Virginia,	14
North Carolina,	15
South Carolina,	1
Georgia,	2
Ohio,	45
Indiana,	8
Illinois,	12
Missouri,	2
Kentucky,	7
Tennessee,	8
Mississippi,	3
Alabama,	4
Louisiana,	2
Michigan Territory,	2
Arkansas Territory,	1
Florida,	2
Lower Canada,	1

"From this statement it appears, that 126, out of the 212 Missionaries of the Board, are located south of the Potomac river and west of the Alleghany mountains; and the fields occupied by 105 of them, are embraced in the Great Valley of the Mississippi. We mention these facts to show, that the Board have not been unmindful of the pledge given to the churches in the Valley in their last Annual Report, to "*use their best endeavours, to supply, in the course of five years, every vacant Presbyterian congregation and destitute district, which may be disposed to receive aid from this Board, with a faithful and devoted minister of the Gospel of Christ.*" If a sufficient number of duly qualified Missionaries can be secured, we do not entertain a doubt, that this pledge will be fully redeemed, within the period specified—and from the animating prospects which are now opening before the Assembly's Board of Education, whose beneficiaries are *all expected to engage* in the service of our Board, for at least one year, immediately after their licensure, we have strong confidence that the *men* will not be wanting.

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We add the following notices, and hope they will receive due attention.

Special Notice to Agents, Auxiliaries, and Annual Contributors.

From the address of the Executive Committee, it will be perceived, that the Board of Missions are, at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our *Agents*, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands, designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117, Chesnut street, Philadelphia.

Annual Contributors to the Board, would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *Ministers and Elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources, which are indispensable to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

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Notice to Applicants for Missionary Aid.

Applications to the Board for *Missionary appointments*, and *pecuniary aid;* and also for the *reappointment* of Missionaries, should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation from said committee of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

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From the 1st to the 15th of December—a fortnight—there were made no less than 13 appointments and reappointments; 7 of the former and 6 of the latter.

From the 20th of November to the 14th of December, 1831, the treasurer received $379 84.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

We expected to make a statement somewhat in detail, in our present number, of the transactions and prospects of this Board, since the present Corresponding Secretary and General Agent entered on the duties of his office. He, indeed, had promised to furnish us, if practicable, with the materials for such a statement; but his pressing engagements and present absence from the city have prevented. We can, therefore, at present, only say in general, that the state and prospects of our Board of Education are of the

most encouraging kind. In every part of the Presbyterian church the General Agent has not only been cordially received, but the countenance and co-operation of ecclesiastical bodies, of men of the greatest influence as individuals, and indeed of the people at large, have been afforded him. The Presbyterian church seems to be waking up, to the sacred duty of educating her own sons for the gospel ministry, under her own supervision—by men appointed by herself, and by herself alone, for this purpose. For this happy result, the Presbyterian community are much indebted to the efficiency of the Executive Committee of the Board, and to the activity and prudence of the Corresponding Secretary and General Agent, who has travelled very extensively, and laboured with unwearied diligence, in the service in which he is employed. We state, for the information of the publick, that the Board is now in a condition to receive every well qualified and properly recommended beneficiary that may apply, and have resolved that none such shall be refused.

We extract from the WESTERN LUMINARY a part—we have not space for the whole—of a very animated address to the publick, of the Executive Committee of the Presbyterian Education Society of Kentucky. It is as follows—

PRESBYTERIAN EDUCATION SOCIETY.

Address of the Executive Committee of the Presbyterian Education Society of the State of Kentucky.

Although the state of Kentucky was not so early in entering upon the work of Christian benevolence as some of the Atlantic states, yet the actual results which have followed efforts of but recent origin, show that our people are ready to appreciate and sustain, enterprises designed to promote the interests of morality and religion.

For several years, the Bible, Tract, and Sabbath School causes have been sustained, and in many instances, with great liberality and corresponding success.

The importance of the ministerial office has been, at least in some places, appreciated—and occasional, and disconnected efforts have been made by churches and individuals, to increase the number of labourers for the field, which is wide, and whitening to the harvest.

It was not, however, till 1828, that any regular and systematick plan was adopted to call forth the resources of the churches to this object. In that year, through the instrumentality of a few friends of the cause in Danville, the Presbyterian Education Society of Kentucky was formed, and a constitution adopted, explaining the design, and expressing the principles of the association. Since its organization the Society has aided 55 young men in the different stages of their study.

During the last session of Synod, the Society put itself under the care of Synod, and the Synod became auxiliary to the General Assembly's Board of Education. By this arrangement, while the general cause is strengthened by co-operation, the society has lost none of the privileges and advantages of a separate existence, and has obtained essential aid, as the agency is sustained by the Assembly's Board.

Through the length and breadth of the land, the Presbyterian church, so long sinfully negligent in this cause, seems to be now, with great unanimity and zeal, coming up to the work.

We trust that in our own state, this appeal will not be in vain, but that the churches through whose contributions we have heretofore been *able to live*, will answer it with redoubled effort and increased liberality. *We ask them to enable us not only to live, but to* MOVE FORWARD *with a strength and efficiency proportioned to the* GREATNESS OF THE WORK AND THE GLORY OF THE CAUSE.

There are many destitute churches in our own state, where feeble and scattered flocks are praying for a pastor to gather them and feed them with the bread of life. And around our Zion there are many desolations, where moral darkness reigns, and thousands are going on *unwarned*, to the doom of the second death.

We cannot remain inactive without sin; nor in this day, when the world and the church are in motion, and so many signs are indicating the approach of the "latter day glory," can we act feebly and coldly, without guilt and shame resting upon us? There is a voice from the waste places of Zion, and a voice in the Providence of God, and a voice from his word, saying unto us "ARISE AND BUILD."

We cannot believe that those who are cherishing the hope of Heaven through the Redemption of Jesus Christ, and to whom God has given much of this world's goods, can even desire to be excused from this

work, when they consider the blessedness of doing good, and the glorious privilege of being coworkers with God in the salvation of men. Nor if any should desire it, can we suppose that with the knowledge of the first principles of Christian duty, they would dare to hide their talent in the earth, and meet the Judge at the last day. Who, with all the light and motives which the Providence of God has gathered, and is still gathering around us, will dare to shrink from his duty, and "meet the burning indignation of the Almighty." Who will not link his influence and destiny to the cause of man and of God, and stand up for the Millennium and for Heaven.

In full confidence upon Him who has promised that a knowledge of the Lord shall cover the earth as the waters cover the sea, we commit the success of our cause to the prayers and liberality of those who, we trust, are willing to labour with us that his kingdom may quickly come, and his will be done on earth as it is in Heaven.

By order of the Committee,
JAMES K. BURCH, *Ch'm.*
P. F. PHELPS, *Agent.*

OBITUARY.

Died on Sabbath evening, the 25th of December, after a short illness, the Rev. Joseph Sanford, pastor of the Second Presbyterian church in Philadelphia. His funeral obsequies were celebrated on the 28th, in the church in which he had been accustomed to minister, which, on this mournful occasion, was thronged by the people of his former charge. Many of his brethren in the ministry were also present. The Rev. Dr. M'Auley, after introductory exercises of devotion, delivered a discourse from Rev. xiv. 13. "And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The concluding prayer was offered by the Rev. J. Breckenridge. We have seen a brief sketch of the discourse; but we presume it will either be published more at length, or that a more extended memoir than it contains, will, in some other form, be given to the publick. Mr. Sanford was, at his death, in the 34th year of his age. He has left a wife and one child.

We find it stated that, "at the earnest and affectionate request of the session of the church in Brooklyn, (N. Y.) of which Mr. Sanford was formerly pastor, his remains have been removed to Brooklyn, there to repose beside those of his first wife, until "the resurrection of the just."

View of Publick Affairs.

EUROPE.

The latest European dates which we have seen are from Liverpool, of the 17th of November, from London of the 16th, from Havre of the 8th, and from Paris of the 7th, of the same month.—The agitated state of Europe remains much as it has been for a considerable time past; no important changes have taken place within the last month.

BRITAIN.—Under the latest London date, we perceive that a rumour was prevalent that a change in the ministry was about to take place. This, however, was discredited by the editor of the paper in which the rumour is mentioned. The probability seems to be, that on account of his health, Lord Grey wishes to retire; but it appears to us, that any material change in the ministry at this time, especially if the change were indicative of the relinquishment of the reform question, would throw the whole nation into confusion and insubordination. It is with great difficulty, as things now are, that the people can be held in any tolerable degree of quiet, till the next meeting of Parliament.

The riot at Bristol was truly shocking. Most of the public buildings were burned, and many of the rioters were burned in them. For two days there was a kind of general plunder. Nor was any thing like order restored till the military fired on the mob. The loss of life was considerable. The citizens of Bristol, or a large number of them, have drawn up a memorial to the government, in which they express their opinion that

Sir Charles Wetherell, whose public entrance into the city as Recorder, was the signal for the late riots, 'ought either immediately to surrender his judicial office, or to withdraw himself from the contested field of politics, as they are persuaded that, so long as he acts in the double capacity of judge and politician, the interests of justice in this city will be compromised, party spirit be rendered more violent and bitter, and the feelings of a large number of his most respectable fellow citizens be directly outraged and insulted.' Up to the date of the last accounts, no definite answer had been received from the government.—The conduct of the Bishops in the House of Lords on the Reform Bill, has given such offence, that the whole establishment is denounced. It seems probable that, ere long, the English hierarchy will be abolished, and no more Lords spiritual be seen in the House of Peers.——It is no longer doubtful that the malignant Asiatic Cholera, technically denominated Cholera Spasmodica, has appeared in England. The United States consul at Hull, has found it his duty to make an official communication on this subject to our Secretary of State. Among other things, he says, "The physician sent from London by government, has declared the disease to be the Indian Cholera, and the board of health established there [Sunderland] has reported it to be the same." This frightful malady was confined to Sunderland, except that one equivocal case had appeared at Newcastle upon Tyne. The first five individuals who were taken with the disease, all died; and of all who are taken more than half have become its victims. It has hitherto chiefly, if not wholly, appeared among the poorest and most destitute portion of the community. But there is no reason to believe that it will be confined to them. A piece of flannel, worn as a belt round the loins and abdomen, is recommended as the best preventive. It is pronounced by those who have seen it both in India and Europe, not to be contagious; but is believed to be occasioned "by some peculiar and unknown change in the atmosphere, affecting the constitutions of all, more or less, and producing a disposition to the disease." If this be so, there is the more reason to fear that it will travel over the world, as we know the Influenza has done, in several instances. O that "while the judgments of God are abroad in the earth, the people may learn righteousness." The Reform Bill and the Cholera seem to have absorbed the attention of all classes in Britain—scarcely any thing else is mentioned.

FRANCE, as well as Britain, is disquieted with fear of the prevalence of Cholera. Notwithstanding the decided opinion of physicians, and others who have been familiar with this formidable disease, that it is not contagious, great care is taken to prevent its importation. A rigorous quarantine is established, and vessels from those parts of England where Cholera exists, or is suspected to exist, are to be put under quarantine in France—This measure is likely to limit not a little the intercourse between the two kingdoms. The manufacturing and commercial interests of France seem to be gradually reviving, and the publick funds have risen in value. The great political topick which now occupies the attention of the legislative Chambers and the political writers is the question of the Peerage—whether it shall be hereditary, or only for the life of each individual peer. The Chamber of Deputies have decided against a hereditary Peerage; but a whole month has passed without sending up the bill to the house of Peers. The minister, it is said, has been labouring, but as yet without success, to gain a majority in that house to sanction what has been done by the Deputies. The measure of creating a large number of new Peers, to insure the passage of the bill, is said to be disagreeable to the king; and that it is even difficult to find men who would accept the Peerage on the terms proposed—The issue will probably be known in a short time—The reorganization of the National Guards to a large extent, appears likely soon to take place.

SPAIN.—We find nothing of more importance relative to Spain, in the recent intelligence from Europe, than what is contained in the following short extract of a letter from Madrid, of the 31st of October—"The attention of our cabinet is much engaged by the reports respecting Portugal and Don Pedro's expedition. The politicians pretend that, but for this circumstance, the Ministry would have been modified in the spirit of the party which has ever opposed the anti-salique law."

PORTUGAL.—It appears that a considerable force, naval and military, is being fitted out at Terceira, for the invasion of Portugal, with a view to dethrone the tyrant Don Miguel, and give the crown to his niece, to whom of right it belongs. To a well appointed expedition, the conquest of Miguel's army would seem not to be difficult, if the following article from a London paper states any thing like the truth.—"A letter from Lisbon states, that on the 29th of October, the anniversary of Don Miguel's birth-day, there was a review of the troops—6,000 of the line and 3,000 police; and although 400 milreas had been previously distributed to each regiment, in order to excite their enthusiasm, not a single viva could be drawn from them, even in the presence of Don Miguel himself; only a few were given by the rabble and vagabonds collected and paid for that purpose by the heads of the police. The Conde de Barbacona, Adjutant General, was completely dismayed, on observing the coldness of the troops in the presence of Don Miguel, and afterwards declared that in case of invasion by Don Pedro, unless Don Miguel possessed the courage to put himself at the head of the

troops (a thing not very probable from the cowardice of the individual,) he (the Count) did not expect the troops would fire a single shot."

GREECE is in a most deplorable state. Their late chief Capodistrias has been assassinated. He was, no doubt, a man of considerable talents; but he was a tyrant. His oppression of the family of Mavromichalis, than whom none had done or suffered more to free Greece from Turkish bondage, was insufferable, and has at last cost him his life. He confined Pietro Bey, the head of this distinguished family, and his brother Constantine, without any justifiable cause, for eight months in a prison, and heaped upon both every indignity. He was at length obliged to release them, through fear of the resentment of their countrymen, the Spartans. When at liberty, Constantine, and the son of Pietro Bey, conceived and executed the dreadful and most unjustifiable purpose of assassinating Capodistrias.—The correspondent of the London Courier thus wrote from Napoli on the 10th of October:—"Yesterday morning (Sunday) as the President was entering the church of St. Spiridion, between six and seven o'clock, to hear divine service, he was shot through the head by Constantine, brother of Pietro Bey, and was stabbed in the belly by George, the son. The first assassin was killed, after a slight resistance, and his body dragged through the streets. The mob literally cut the body to pieces, and threw it over the walls. The other escaped into the house of Baron Rouen, who delivered him up to prison late last night. The moment this dreadful occurrence took place, the garrison got under arms, closed the gates, and confined the population to their houses. During the day, the Senate met and appointed an administrative commission of three, namely, Count Agostino Capodistrias, G. Goletti, and Theodore Colocotroni."—Capodistrias was the agent of Russia, and the last accounts state, that the representatives of Russia, at Constantinople, were consulting with those of the Sultan, on settling the state of Greece. We fear for the result.

AUSTRIA AND PRUSSIA.—It appears to be the object of these great powers to preserve, if possible, the peace of Europe; after favouring, as much as they dared, the destruction of the Polish revolution. An article in an English paper states, that the exchange of couriers between Vienna and Paris is very active; and that the object is the reduction of the armies of these powers severally; and to obtain a similar reduction in the armies of the other European states. We have heard much before, about this reduction, and shall believe in its having taken place when we see it.

BELGIUM AND HOLLAND.—It is understood that King Leopold has accepted, or is ready to accept, the 24 articles of the Conference of the five great powers in London, by which he is declared King of Belgium, and the terms on which Belgium and Holland shall be separated are specified, and the claims of these States severally are adjusted and settled, under the sanction of the potentates concerned in the Conference. The King of Holland has as yet shown no disposition to accept these articles, but apparently is much dissatisfied with them. Suspicions are entertained that he is secretly prompted by the Emperor of Russia to refuse an acceptance, in hope of making it the occasion of war.—Time will disclose the truth. King Leopold has ordered that the national flag of Belgium shall be tri-coloured, red, yellow, and black, in three vertical stripes.

POLAND is no longer a state; but the condition of the brave people who have so nobly contended for their freedom, is interesting to the friends of freedom throughout the world. It is stated with apparent truth, that many of those who were active in the Polish revolution, and who have remained at Warsaw and other places, are silently sent away into Siberia; and that the part of the Polish army that remained with, or that submitted to the Russian forces, is to be marched far into the interior of Asia. What admits of no doubt is, that the leading patriots and military men who refused to submit to the Russian Emperor, are, for the most part, destitute wanderers. Some are still in Austria and Prussia; but they appear generally to be making for France, as fast as they can; and a considerable number of them have reached that kingdom. We have been pleased to see, by the last accounts, that General La Fayette is using all his influence to provide for these noble-minded fugitives, numbers of whom are exceedingly destitute. It has given us still greater pleasure to observe, that under his auspices, an association of our countrymen has been formed in Paris, to assist him particularly in the distribution of the donations sent to the Poles from the United States. This association has published an address, recommending further contributions in this country for the relief of the Polish sufferers, and we sincerely hope that such contributions will be extensively and liberally made.

RUSSIA is actively engaged in disposing of her Polish conquests. It is rumoured that she is endeavouring to prevail on the great European powers to consent to her making Poland an integral part of the Russian empire. That she wishes this there can be no doubt; whether the other powers will consent remains to be seen.——Prince Paskewitsch, in a long report on the capture of Warsaw, which is published in the Peters-

burgh journals, says, "there fell into the hands of the Russians 132 pieces of cannon, 2,000,000 of cartridges, a vast quantity of military stores of every description, immense magazines of provisions, including 10,000 chetwerts of oats. In the city, under the arsenal, a cannon foundry, a powder mill, and a saltpetre manufactory; several manufactories of arms, in which 12,000 muskets were nearly finished; there was an hospital, with 11,000 patients, most of them wounded Poles. During the action, 3000 prisoners were taken, among whom were 60 staff and superior officers; many more must have perished during the attack by the burning of the buildings, and the destructive fire of our numerous artillery, which, during the two days, expended 29,000 cartridges. Besides the abovementioned prisoners, above 4,000 soldiers of the Polish army have come to us, 1,200 generals and officers have quitted the ranks and the service of the insurgents. Our loss during the two days desperate conflict could not be small. Among the killed are Major Generals Van Briegen and Jessimawitsch, and nine Colonels: eight Generals, (among whom is Count Witt,) and twelve Colonels, received wounds or contusions. The artillery had 40 staff and superior officers killed and wounded, among whom are eight commanders of brigades or companies; 100 artillery men are killed, and 300 wounded; 800 artillery horses are killed, and 8 powder wagons blown up. The whole loss of the army is 3000 killed, including 63 officers, and 7,500 wounded, including 445 officers. Half of the latter have already joined their regiments again." We doubt not the Russian loss exceeded what is thus stated, but take the whole account as it stands, and what a horrible sacrifice of human life does it exhibit, to establish arbitrary power!

TURKEY.—We find among the most recent articles of European intelligence, the following:—"*Constantinople, Nov.* 10.—The Porte is in the greatest commotion, the Divan is repeatedly assembled, and the Reis Effendi is in constant communication with European Dragomen. It is confidently stated that fresh negotiations with regard to Greece have been opened, and that the Conference of London, seeing the lamentable state to which that country is reduced, has applied to the Porte to consent to a new set of boundaries, which would give to the Greeks the frontiers proposed by the first project of the Conference, promising, at the same time, an indemnity to Turkey for the concession."

From ASIA and AFRICA, nothing novel and important has reached us during the past month. The terrific Cholera is still prevalent in both these large sections of the globe. It has been peculiarly fatal in Egypt, but is stated to have lately abated considerably.

AMERICA.

We have not left ourselves room to notice in detail some occurrences in Brazil, and the republicks of the southern part of our continent, which we expected to insert in our present number. We can only say, in general, that the Brazilian empire is in a state of great disorder, the issue of which it is not easy plausibly to conjecture. The republics are, on the whole, we would fain hope, in a state of melioration—some more so and some less; but all, we think, learning gradually, by a sore experience, that civil war will only increase their misery; and that there must be self-denial, virtue, knowledge, industry, and true patriotism, in far greater measure than they have yet been possessed, before they can be a really prosperous and happy people.

UNITED STATES.—The message of President Jackson, at the opening of the present session of Congress, was published cotemporaneously with our last number. We regard it, in point of composition, as far superior to any of his former messages; and, in all respects, except one, as doing honour to himself and to our country. His adherence to the course he has countenanced and favoured in regard to the Indians, can never be viewed by us in any other light than as both unconstitutional and cruel; and we are persuaded that in the future history of our country, this course will bring a blot both on his own character and on that of the people of the United States.

Congress has apparently not been idle since the commencement of the present session; but matters of the most interest have not yet been entered on. They appear, however, to be advancing in preparation for discussion and decision.

The Influenza has pervaded nearly the whole of the United States; and in several places—in our towns and cities especially—the mortality has been unusually great. May a merciful God stay his hand, comfort the mourners, and sanctify to us all the afflictive dispensations of his righteous providence.

ERRATUM IN OUR PRESENT NUMBER.

On page 21, first column, line 26th from bottom, for *substantially* read *generally*.

☞ A serious indisposition of the author of the Essays in our work, on Mental Science, is the reason that the series is interrupted for the present month. We hope it will be continued in our next number.